

A woodcut illustration of a woman in a long dress and crown, holding a book and a quill, standing over a fallen figure. She is framed by an ornate archway.

Geneva, by certain students of Di-
vinities there, vnder M. THEOD.
BEZA, and M. ANTHONIS
FAIVS, professors of
Divinitie.

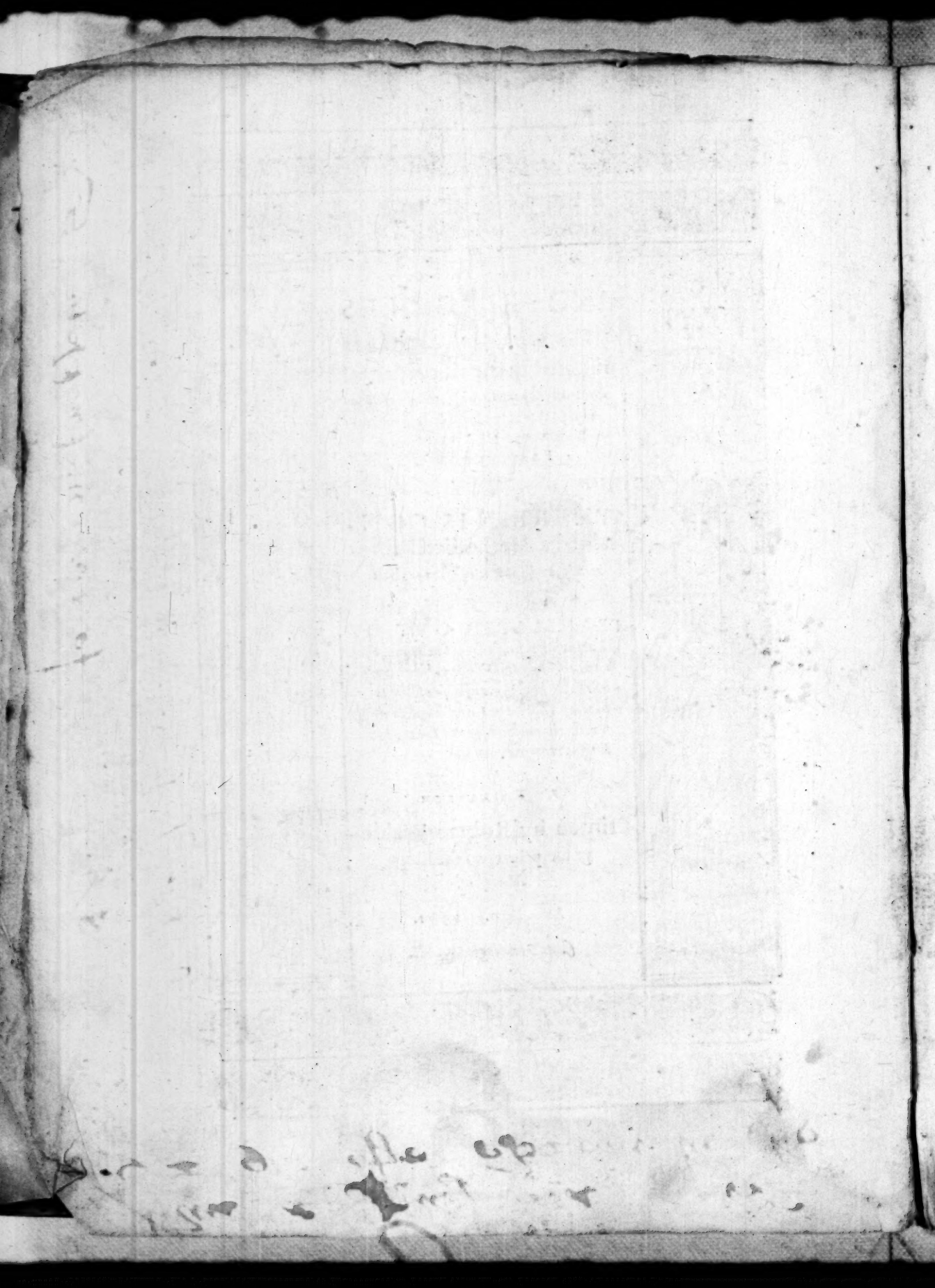
TRANSLATED OVT OF
Latine into English, to the end that
the causes, both of the present dangers
of that Church, and also of the trou-
bles of those that are hardlie dealt
wth els-^{vv}here, may appeare in the
English tongue.

Printed by Robert Walde-
graue, printer to the Kings
Majestie.

Cum Privilegio Regali.

The book pertains to me. together with my
 dear land my mace in arms is a great
 substance for food. my knuckle is a

and in mazzes affo 25 = 5.
Zan via Bril 12. mny





TO THE RENOV-
MED AND NOBLE LORD, THE
LORD NICHOLAS, EARLE
of Ostrorog, &c.



I hath bene long since the complaint of ve-
rie many, that those whome they call the
Schoolmen and Disputers, haue giuen the
studies of the holie Scriptures, not onely a
great stroake, but euen a deathes wounde.
And therfore it will seme wonderfull, it may
bee vnto some, that the custome of disputing touching diuine
matters, is retained in these Churches and Schooles, which
are reformed acording to the pure word of God For to dispute
of euery matter (will some say) is blame-worthie, neither can it
be lawfull to call euery thing into question: but only such mat-
ters, as being doubtfull and vncertaine in their own nature,
may be argued one boath sides, according as the opinions and
iudgements of men do vary and disagree: of which sorte there
are many thinges in Philosophie, which do somoue the mindes
of men with a kinde of probability, that it may be iustly doub-
ted, whether the things be as they seeme or no. But Diuinitie is
grounded vpon such a sure and certain foundation, that there
is no place left therein vnto doubting and questioning. For he
him selfe spake, that is not PYTHAGORAS, but IEHOVA
by his Prophets and Apostles in his word written by them, tea-
ching

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ching therein, the onely truth of those matters, which neither
 eie hath seene, eare hath heard, nor euer enterd into the harte
 of man, and which they whome God loueth, and who loue him
 againe, do obtaine of the mercifull Lord, not by reasoning, but
 by beleeuing and leading an holy life. This reason hath so pre-
 uailed, that many godly & graue men, haue either from their
 hartes as beeing of this iudgement, or for some other cause ab-
 stained, from this course of disputing touching diuine matters.
 For godlines say they, is to bee taught and learned according
 vnto the plaine and simple maner of Fishermen, and not by
 the subtilties of ARISTOTLE: and that doubting of the A-
 CADEMICKES (who as AVGVSTINE saith) hold that men
 are to bee without all hope of finding the truth, beeing an opi-
 nion, that maketh men wauering and changeable, ready to
 holde any thing, and to beare any face and countenance, is to
 be utterly remoued from the Church: wherunto you may adde
 as the Apostle admonisheth vs, that we take heed lest any man
 spoil vs by philosophy: neither indeed can it be denied, but that
 in the very first beginning of the Church there was a very sore
 blowe giuen vnto religion, by those who being swollen vppe by
 the pride of humaine reasonings, would rather submit Christ
 vnto their iudgements, then themselves vnto his maiestie. So
 that TERTVLLIAN long since, iustlie named the Philoso-
 phers to be the Patriarches of heresies. Now in the ages follow-
 ing, that wound was not onely not healed, but made greater
 and grienouser, by those who mingling the Schoole Philosophy
 with Diuinitie, did make the Ladie and Mistres, to bee at the
 commandement of the seruant and handmaide. For the craft
 of Sathan was such, that whilest those, who (being otherwise
 good men) did endeuour by the light of disputation, to cleare
 the truth against errors, they themselves falling into far grea-
 ter darknes, drew others after them. For why should wee not
 so

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so account of those questionarie maisters as they call them? Whereunto (if vnto any other) that which AVGVSTINE allegoricallie spake out of the eight Psalme, concerning curious men may be most fitlie applied. The most earnest and obstinate studie (saith he,) of all curious men, who seeke vaine and transitorie thinges, is like vnto the fishe, that walke through the pathes of the Sea: the which pathes, doe as soone vanish away and decay, as the water cometh againe together, after it hath giuen place to any that passe or swimme thorough it. Thus far AVGVSTINE. For what is more curious and more intricate or brierlike, then so many (not so sound as subtil) questions, diuisions, distinctions and solutions of these men, whoe stand gnawing vpon the bones of argumentes as TERTVLLIAN saith. Verely that which is set downe in the Fables touching Ixion, raiishing the cloude in stead of Iuno, whence the CENTAVRES were begotten, who killed one another, may be verie aptlie applied vnto these men. For the bare shadow in steed of the solide truth, being taken holde vpon and apprehended by them, hath altogether drunke vp, and consumed the iuyce and moisture of godlines, so that there remaineth nothing for them, but the dry and withered barke: and it hath brought forth so many controuersies and diuersities of opinions, which teach and learne nothing els, but brawles and partes taking, that to recall so many mindes and contrarie iudgements that deadlie gore one another vnto concord and the right rule of reason, concord and reason it selfe cannot suffice and bee able. For as NAZIANZEN sayeth, when as hauing once left saith, we pretend the force and the abilitie of disputation, wee do nothing els thereby, but blot out the authoritie of the Spirit by questionings. By the which vnsuccesfull and lamentable issue, wee are earnestly admonished, to betake our selues from their traine, who vse over narrowlie and curiously to sift matters,

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unto the assemblie of those, that are godlie and profitable hea-
vers.

But yet this was the fault of these men, who in diuinitie ob-
served not that rule. That nothing shoulde bee too much,
which is exceeding profitable in ciuil affaires. For it followeth
not, because they were over curious (which is not to bee com-
mended) that therefore carefull diligence shoulde bee disliked,
or sluggishnes and securitie thought praise worthie. But holie
things as they are to be dealt in with great iudgment, so they
are to be handled with greater pietie: for this latter is as it wer
the soule, the former being as the eie of diuinitie. The orations
of the Prophets, the sermons of Christe, the writings of the A-
postles, and especiallie the Epistles of PAVL, do containe most
sharp and graue disputations, which can in no wise bee aptlie
discussed, but by the vse of reasoning. Our Saviour Christ him-
selfe disputed with the Doctors, Pharisees, Sadduces, &c. The
same did PAVL with the Iewes, with the Philosophers, with
the brethren. The Fathers also disputed: IRINEVS against the
GNOSTICKES, TERTVLLIAN against the MARCIO-
NITES, ATHANASIVS against the ARRIANES, NAZI-
ANZEN, CYRIL, THEODORET, HILLARIE, AVGV-
STINE, and many others, almost against innumerable heresies:
but so as their disputations wer not a bare exercise, or a setting
forth for a shewe of their witts for delightes sake: But all of
them labored, that their reasonings and controuersies, should
not be so much subtile in shewe, as profitable indeed.

And disputations saith AVGVSTINE become then pro-
fitable, if nothing els be considered in them, but the waies of
the Lord which are mercy and truth: and when al deceit, sub-
tillie, selfe loue, and desire of the victorie is cleane remooued,
and when of the contrarie side, the desire of the truth, the loue
and reuerence of Gods maiestie, ioyned with modestie and sin-
glenes

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glenes is vsed therein: So that whether wee doe louinglie confer with our brethren and friends, our mutuall reasonings of boath sides, ought to be as it were a Besome, to sweepe away all errors: or if the aduersaries and Haretickes be to be conuincd, (which PAVL requireth of the Pastor,) were neither to seek contention by the truth, nor victorie by contention, but onely the feare of God and the edification of our neighbour. And it is a notable saying, which the same NAZIANZEN hath to this purpose: namely, that it is not any great matter to be overcome with wordes or in reasoning: but it is a great and dangerous case to lose the Lorde: and certainly he hath lost the Lord, as far as lieth in him, who doth make old lies and falsehoods to become new sinnes and transgressions, as it is in the auncient Prouerbs among the Greeks. All christian doctores, then are so to frame and fashion al their Schollers, that they timely season them with the iuice of these vertues in such sort, as when afterwarde they shall come abroad from their priuat studies, vnto any publick calling, they may perpetually retaine the same. This point doe we endeuor to perform according vnto our slender abilitie, as in all the partes of our callings, so also in the exercise of disputation, according as we are bounde by the lawes of our Schoole: who in expresse tearmes do forbidde, that neither curious nor sophisticall propositions, nor such as containe false doctrine in them be propounded, and that all wrangling, curiositie, sacrilegious boldenes in corrupting the word of God, euill contention, and obstinat headines be cleane banished from our disputations. According vnto which patterne, all those that will sincerely iudge may perceauce, that these Principles haue bene framed. Now they are published according vnto the example of other most famous Schooles, that it may appeare by this patterne of wholesome wordes, boath what is taught in our vniuersitie, and after what manner
the

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the same is deliuered, (the which point also, is publicklye made knowne, by many other the writings of our men:) and wishall it may be manifested, that we are farre from the defence of all false and erroneous doctrines, as far as our weake capacitie is able to vnderstand the truth out of the worde of God alone, expounded purelie, and according to the analogie of faith: and that we may manifest, that as it becommeth honest temperat and sober men, we abhorre from that stagelike vnseemlines of malepert reuiling, and railing against those, that haue bin famous men, both for their godlines and learning, whose vertues beeing now as dead Lyons, these Hares of our time, or rather (that I may vse that old word of CATO) these woden Images do reprochfullie defame. And yet do their railinges and scoffings light vpon themselues. One of this number came out the last mart, from among the HERDECANIE, who reckoneth vs up among the ARRIANS, NESTORIANS, and MAHV-METANS, of the which crimes, I hope that the Lord will neuer make vs guiltie, so these Principles doe shewe howe false and shamefull the same is conuincid to be: Now this fellow hath put vs in minde of that complaint of IEROME against his vpbayders, who did calumniously slander not onelie his words, but also his very syllables: being men notwithstanding of that sottish ignorance and sielines, that they were not able, no not to reuile in their own wordes, but were faine to barrowe the vnbrideled tongues of those enemies, that had bene long since buried in the dust. But this honest man shall haue no worse entreatie at our hands for this present time, but that which PLUTARCH sayth, namelie, that it is a seruile thing to be bound to answer every vaine fellowe. The Lord forgiue him all his sinnes, and this great iniury also, wherewith he would haue reproched vs, as also we (because we are Christians) doe forgiue him vnfeignedly. Now vnto this purpose of publishing these

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Propositions, is ioyned another occasion, affoorded by manie godlie and reuerend men, who hauing seene heere and there some Copies of these thinges, entreated both others, and also my selfe, to send them some of them: and when as none of the Printed Coppies were to bee gotten, they caused them to bee written out for their uses. Amongest whome (right Honorable) I remember that your Lordship was one. For when you were at Altorfe, & bare with gret commendations, the office of the honorable Lord gonernor in the Schole of that famous & honorable Common-wealth of Norinberg, you desired by your Letters, that I would send vnto you those principles, which we had discuffed and determined since your departure: Which thing also (if you bee remembred) I performed accordinglye. The same did I ONAS MORAVNS, the most careful overseer of your studies craue at my hand, as many others also haue doone: vnto whome, I thinke it was verie delitesome, to see that web finished, which wee had onely begun, when they were heere. Nowe as to your selfe, I thought that this worke would be gratefull and acceptable vnto you, as for many causes, so especiallye in that, by reading these Principles, you maye call to mind, the endenours wherein you haue beene employed in this studie of the word. For besides that, you would not haue your selfe to be wanting in any dutie of godlines while you were here, you were also an example vnto all others of industrie and diligence in the Schooles, not onely by hearing, but euen by your godly and learned disputations. To the end therefore, that we might satisfie your mind, and the request of others, the Propositions that haue bene heere disputed vpon, for the space of some yeares past, are nowe gathered and brought together into one bodie, and placed in that orderly sort, that I thinke, they may not vnproperlie bee accounted a Methodicall summarie of diuinitie: yes so, as a man may perceane, both by the things them
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selues,

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selues, and also by the forme of speech, that these thinges were handled in the Schooles: which is spoken, least any man should require all things to be here exactly done. But whatsoener this worke be, the same (right honorable) is offered and dedicated vnto your Lordship, not onely in mine owne name, but also, in the name of that worthie man, M. THEODORE BEZA, who tooke the greatest paines in this worke: to let you vnderstand, that although, you haue beene this long time absent, yet your memorie is fresh among vs, as also the remembraunce of that noble Lord, the Lord IOHN your brother, and of many other the honorable gentlemen of the nobility of POLAND: of whome, not a few liued heere in times past, very Christianly and religiously: And this I doe, by reason of the excellent gifts, wherewith God hath endued you, the which I beseech and pray him, for our Lord Iesus Christs sake to increase and multiply. Fare you well, from Geneva the tenth of the Kalends of September. 1586.

Your Honors at commandement

ANTHONIE FAIVS.

TO ALL THOSE THAT WISH WEL VNTO THE LORD IESVS
 and his poore Church wandring here vpon earth; the Translator wisheth the pow-
 erful assistance of Gods Spirit, while they are heere, and the speedy injoying of their
 sure though deferred hope.



As the mercies & goodnes of God (beloued in the Lord)
 towards his deare Spouse and Church, hath especiallie
 manifested it selfe in this last ruinous age of the world:
 So hath Sathan in these very times, brought his whole
 munition into the field, with full purpose & intent, one
 way or other, to bring, either a ruinous fall, or a confused
 deformitie, where the Lord intendeth to build his sure
 grounded and well ordered house: And therefore all
 those, who haue giuen their names vnto the profesion of the Gospell, are to
 consider what it is, that thereby they haue taken in hand. For as it hath bin
 true in all ages: so shal it be verified in these our daies, that all shal not walk
 with the lambe for euermore, who for a time seemed to bee of his traine.
 And alasse we knowe, that he earnestly entreateth ouer many to open vnto
 him, who yet shall not be partakers of the supper of the great King. For
 such is the deceitfull wisdome of mans nature, and Sathans powerfull de-
 lusion, that euen professors themselues, neuer want great and waightie rea-
 sons, why they should denie Gods opressed truth heere vpon earth, that the
 Lord may deny them in that day, when hee shall come, not to suffer in his
 members, but to iudge as the most magnificent King, and shal come in that
 glorious maiestie, whereat heauen and earth will be astonied. Reuel. 3.
10.

Now, because his iudgement shall bee, (Go you cursed) vpon as many as Luke 9.
26.
 shall be found, not onely the defacers of his glory, but euen the deniers of a-
 nie point of his trueth and worde, as the holie Ghost hath forewarned vs.
 Therefore, I thought it my dutie vnto his maiestie and his Church, to pub-
 lish this booke in the Englishie tongue, that men and Angels may beare re-
 stimonie against the moderation and discreet wisdome of this age in de-
 sending the trueth, that the Lorde hath made knowne vnto it, and that by
 many witneses, what that trueth, and what that worde of his is, which he
 will haue at all times, and in this age especially maintayned by all men with-
 out exception, that meane to be partakers of his eternall fauour. The which
 trueth, as it is largely containd in Gods most sacred written word, of the
 olde and newe Testament, so is it briefly set downe in this booke, by the
 whole consent of the godly learned in the Church of Geneua, and especi-
 ally, by that famous learned man, vniuersally reuerenced in Gods Church,
 M. THEODORE BEZA. Out of this booke also, shall appeare, for
 what cause the Church of God is at this day persecuted, wherefoeuer the
 same be hardly intreated. For this I may boldly affirm, that ther is no church
 or priuate man at this houre, in any affliction for the maintenance of the
 trueth, but the cause of his trouble is contained and defended in this Trea-
 tise. So that although all the persecuted Saints of God, now pi'grimes vpon
 earth, be not included within the walles and narrow dominions of Geneua,
 yet doth this booke manifestly prooue, that as that Church is barbarously
 assailed by the Duke of Sauoye within the boundes thereof, so is this do-
 ctrine therein professed, hardly delt with vnder their gouernment (though
 it may be they are ignorant of it) who would be loath to be founde at the
 siege of Geneua, or any wise to fauour such godles crueltie. And I would
 wish that this were made knowne vnto them.

And

TO THE READER.

- And herby also it will be manifested, that there is great cause why the estate of that now distressed Church should be respected. For surely if there be any loue in men towards Christ Iesus, laboring & faynting as it were in his pore members vnder the burden of great crosses and tryalls, they cannot shut vp their compassiō towards him, crauing their help in the person of that poore Church. I beseech thee therefore good reader, in the mercies of God, not to shut vp thy compassion towards the same, and be assured, that the Lord Iesus will for that thy kindnes say vnto thee, nay say of thee vnto his Father, his Angells and Church. I was poore, hungrie, thirstie, naked, sick, and besieged in Geneua, and beholde this man enriched me, fed me, clothed me, visited me, and defended me as farre as lay in him: wherefore come thou blessed of my Father, and possesse thy neuer ending rewards. I know beloued that thou hast many hinderances to do this in this backsliding age, but knowe yet that Mathew saith, that it is a king, who requireth this at thy hands, and will be exceedinglye angrie with thee to thy woe, if thou deniest his request, as he will reward thee most bountifullie to thy comfort if thou graunt the same. And in any case take heed in this, as in all other points touching thy dutie, of the wisdom of this age, whose warines terdeth to noe other purpose, but warelie to starue and forsake the Gospell. The shame, pouertie and discontent of the Gospell, I tell thee is a glorious ignomynie. All the crownes in the world are not worthy to stand in the ballance with the same. Thou art also to knowe, that the Gospell is, whatsoeuer is according vnto wholesome doctrine, as the Apostle teacheth, and therefore, if thou wilt stand vnto the same, thou must wholie cleaue vnto it, otherwise, the fierce anger of the God of trueth, will bee against thee for shrinking from any part of his testimonies. And thou must knowe, that thou art not to choose what to defend, but thou art bound to maintaine according vnto thy calling, whatsoeuer thou seest to be oppugned by any, be they friends or be they enemies of the truth. And thou needest not regard herein, whatsoeuer power opposeth it selfe against thee, for he whose truth thou maintainest is no respecter of persons, but is terrible as the Prophet saith, euen vnto the kings of the earth, and thou shalt find, that in thy defence, defending his truth, he will breake the great men in the daie of his wrath, except they submit themselves vnto the scepter of his word. In conclusion, (for necessitie is laid vpon me, that I cannot write what I had purposed) say with Ez. 8. 22. the holy man E Z R A vnto thine owne heart, and bee assured thereof, that the hand of God is vpon all those that seeke him in goodnes, and therefore feare not, but his power and his wrath is against all them that forsake him.
- Briefelie, that thou maiest profite by this booke, I craue of thee to take this paines in it, bestow an hower a day in the reading thereof, and in so doing, after the first time, thou maiest well read it ouer once euery moneth. The which course if thou shalt take, I dout not but in one yeare, thou shalt so benefite thy selfe, as there shall be no point of waight in religion; wherof thou shalt not be able to resolute thine owne conscience, and also to edifie others according vnto thy calling in verie good measure. But in anie case take heede, that thy knowledg gotten by reading, rather encrease, then diminish thy care in the hearing of the word preached. And thus thou mayest exte for the blessing of the Lord, vnto whom I betake thee, my selfe and all his, now and euer, Amen.



GROVND S AND PROPOSITIONS OF RELIGION,

*propounded and disputed in the vniuersitie of Geneva, by cer-
taine students of diuinitie there; and determined
by M. THEODOR BEZA, and M. ANTHONIE
FAIVS, professors of diuinitie.*

FIRST CONCERNING GOD.

1



Eing that the whole summe
of all wisdom and felicitie,
doth consist in the true know-
ledge of God: it is most meet
that all our endeavors should
be spent, in seeking to attain
vnto that knowledge, as far
as we may be capable of it.

2 Not that a full & a per-
fect knowledge of his Maje-

stie, who is far greater, then the capacitie of men, and Angels
can reach vnto, may be any waies comprehended within our
vnderstanding: but that wee should bend all the powers of
our soules and bodies, to knowe that one God, who is the
author and giuer, both of soule and body.

3 And although humaine reason, bee able to affoord vs
some proofs, wherby we may be taught, that there is a God,
and but onely one: and whereby also his attributes, may bee
in some sort, made knowne vnto vs. Yet notwithstanding,
those proofes are more sure and strong, yea, and altogether
the most vndoubted, which for this purpose are fetched and
drawen out of Gods word: that is, out of the sacred writings

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of

of the holie Prophets and Apostles, contained in the old and new Testament.

4 For howbeit, that the knowledge of God, which is deriued from the consideration of his workes and power, hath many notable vses: yet is it nothing comparable, with that light, which is gotten from the holy Scriptures; both because this knowledge reuealed by the word, doth wholie flow and proceede from God him selfe: and also, in asmuch as, God in this his written woorde, hath manifested, howe, and after what manner, he will be knowen, and worshipped of men.

Now, whether there be a God or no, we are to be so farre from making any question thereof, that wee are bound most firmly, with all our hearts, without all wauering and doubting, to beleue that point.

And therefore we auouch, that the rauing madnes of all Atheists, who make a question, whether there be a God or no, ought not so much to be confuted by words and reason, as it ought to bee cleane rooted out of the societie of men by the Magistrat, and the stiffe maintainers of it, taken from amongst men.

For though al men by nature, as it is now corrupt, be void of the true God: neuerthelesse, there are certaine motions and sparks of the knowledge of God, imprinted in the mind of euery man, which cannot altogether be put out: And as these motions doe testifie, that man was borne to worships God: So vnles, a more full light bee joyned vnto them, they leaue man straying and groping in the darke, and are smallie or nothing behoofull vnto him.

Therefore, as the knowledge, which man hath by nature, is not altogether of no vse vnto saluation: so is it verie farre, from being of it selfe, sufficient therunto: It bereaueth them indeede of all excuse, who quench that small light of nature, though neuer so corrupt, which is left in them.

5 True it is indeed, that he who goeth beyond al bounds, can in no wise be defined, and that that exceeding brightnes of God, which no man can attaine vnto, cannot bee comprehended by our darknes, yet hee may be, as it were, shadowed out by this discription, and so wee may say, that God is hee
who

who hath his being in himselfe, whose nature is of himselfe, inuisible without beginning, without ending, infinite, incomprehensible, indiuisible, vnchangeable, no bodily substance, but a being most pure, most simple, and euery way most perfect, wise, mightie, good, iust, mercifull, free, who hath created all things of nothing, &c.

And therefore, we do detest the multitude of Gods, acknowledged, among the Gentils, the grosnes of the [*] Anthropomorphites, the furie of the Manichæis, and all such like. And here it is to be obserued, that those things which are attributed vnto God, by the former Epithites and attributes, are not to betaken, as qualities inherent in him: for we are to knowe, that there is nothing in God, which is not God himselfe.

Heretiks so called, because they held God to haue a body and members like a man,

6 As where it is sayd, that God is iust, good, mercifull, &c. That is so to bee vnderstood, as if hee were said to be iustice, goodnes, and mercy it selfe.

And therefore, although that when we speake of God, we must not conceiue of him, as hauing any liknes or affinitie with the nature of man, or of any creature: yet such is the excellencie of the Lorde, and mans weaknes, that when wee speake of his Majesty, we are enforced to vse borrowed speeches from creatures. And herein hee is so far from disliking of vs, that he himselfe, descending, as it were, into our capacitie, doth euery where thus speake of himselfe,

Defended by SAMUEL AVIENVS of Eerne,

THE SECOND SORT OF PRINCIPLES, CONCERNING THE HOLY AND VN- SEARCHABLE TRINITY.

1 **T**Hat knowledge of God, which we attaine vnto, by his written word, doth far surpas al that, whatsoeuer it be, whereunto the light of nature, doth or can lead vs.

2 For, that God is one in substance, and three in persons, is no where els to bee learned, saue onely out of the worde. The truth of which Doctrine, it setteth downe most clearlie and vndoubtedly, but so as it leaueth the reason thereof, as a

matter altogether vnsearchable, and a mysterie, not to bee sought out by humaine arguments, but to be reuerenced and embraced by faith onely.

2 Heb. 1.3

3 These words, Trinitie, Essence, or Substance, Person, and Coessentiall, though they bee not in expresse syllables (the word [a] Person onely excepted) to be found in the Canonickall Scriptures; yet notwithstanding, they were not without iust causes, brought into vse, by the godly auncient Fathers; neither are they to be rejected, as adding any thing vnto the word, but rather, to bee still profitablie, and wholsomelie retained in the Church.

4 By the word TRINITY, we vnderstand the nōber of the persons, contained in the diuine essence, which is one onely.

5 By the word essence, in this doctrine is ment, that which in deed is one, and of all things most singular or single, wherein the seuerall persons, being euery one of them, the whole & the same essence, do subsist, being distinguished in their peculiar proprieties. These persons are, the Father, the Sonne, and the holy Ghost.

6 The Persons in the Deitie, are the whole and the verie same substance of the Deitie, distinguished the one from the other, by their peculiar or respectiue incommunicable proprieties.

7 The proprieties whereby the persons are distinguished, are the diuers maner of being, that they haue in the Deitie, whereby the substance of the Godhead, is no wise deuided asunder, nor the persons of the same essence seperated, but yet so distinguished, as the one of them cannot possible bee the other.

8 The diuine Essence, the Deitie or Godhead, & God, are essentiallie the one and the same.

9 These persons, are sayd to be *ὁμοῦσι* or coessential, not because, they are only of like essence and substance, as we see the particulars of the same kinde to bee: but inasmuche as they are indeed, the one and the selfe same simple essence: of which sort, nothing that is created can be.

And therefore, the persons of the Deitie, cannot without blasphemie, be said to bee onelie coherent together in substance,

stance, or onely of like substance.

10 Amongst these persons, distinguished indeed, by their respectiue proprietie, although there be an order; yet is there not any degree, whence either any inferioritie, inequality, or confusion may arise.

Therefore wee conclude, that there are indeed, three persons in number, yet but one Godhead, and one God in regard of substance.

11 The proprietie of the person of the father, is to be vnbegotten, and to beget; The proprietie of the sonne, is to be begotten of the father; The proprietie of the holy ghost, is to proceed, from the father and the sonne.

Wherefore in conclusion, we do from our hearts detest, all the blasphemies, that both old and new heretiks haue maintained, contrary vnto this doctrine.

Defended by Iohn Cheropontius of Neocomo,

THE THIRD SORT OF PRINCIPLES, CONCERNING GOD THE FATHER, AND GOD THE SON.

*SEING, WE HAVE DEALT CONCERNING
God, one in substance, and three in persons: it followeth now,
that we speake in order, of euery one of the persons.*

1 **T**He word God, is sometimes taken particularly for the person of the Father, because that the persons of the Son, and of the holy Ghost, are referred vnto the father as it were, vnto a certaine original of their being, whereas the father receiueth his being of none, but doth communicat it, both with him selfe, and also with the other two persons.

2 God the Father, was alwaies God, and alwaies the Father, and therefore it fell not as a property vnto him, that being meerey God at the first, he shoulde be afterwarde made God the Father: but as he is God from all æternitie, so he is the Father from all æternitie.

3 God the Father after an vnspeakable manner of generation

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a Coll. 1. 15
b Heb. 13.

ration begat his onely Sonne, by communicating his whole essence with him, the which maner of begetting, is shadowed out by a kind of similitude, where the son is in the holy scripture, named the Wisdome, the Power, the (a) Image, the (b) brightnes, and the ingrauen forme of his person.

4 And after this sort wee are to conceaue, (but not curiously to scan) the similitudes, of the fountaine & the streame that issueth from it : of the Sunne and the Sunbeames of the light, that proceedeth from light, of the water & the vapors that arise out of it, of the tree and the branches, of the mind and the speach, that is inwardlie conceiued, of the seede and the budde, and to be brieft, of al such similitudes, as the Fathers haue broght, to manifest in some measure, though not perfectly to lay open this mistery : Which they accounted a matter to be reuerenced & adored, & not curiously and prophanely to be sifted and waded into.

5 And althogh this diuine maner of begetting, doth neither cutte into parts, nor multiplie the essence of the Deity, which Deity, is not a thing that onely may be conceaued in thought, hauing no other being or existence, as are the generall kinds and sorts of things created, but is in deede a most single, and a most pure infinite self-being: yet doth it multiplie the persones, but so, as it doth in no wise seuer the one of them from the other.

6 The Father therefore is an other person in number then the Son, and in like sort, the Son is another person, then the Father: And yet is the Deity neither deuided, nor multiplied, when the Son is said to be God of God. And euen as in substance he is the one and the selfe same with the Father, so is he in his person so distinguished from the Father, that hee is, and remaineth in him still.

7 The Father and the Sonne then, are *εὐνοστάτοι*, that is, the one of the in the other, or neither of them seuered from the other by any distance of place : Yet is the Son more properlie sayed to be in the father, then the father in the sonne, by reason of the dignitie as it were, of the Fatherhood.

Hence also it is, that the Son personally distinguished from the Father, is in many places of the Scripture called God.

8 Out of these things it appeareth, what we are to beleue concerning the person of the Sonne: to wit, that in regarde of his substance absolutely considered, hee is that one onelie true God, vnto whome doe agree whatsoever may be attributed to the diuine substance considered in it selfe, but in regarde of the maner of his being, that is, in respect that hee is the Sonne, or as far as hee is personally considered, then we are to beleue, that hee is not of him selfe, but of the Father, yet coeternall and coessentiall with the Father.

9 Wee do condemne therefore the Tritheits, by whome, not onely the persons (which also wee graunt) are nombred, but euen the substance of the Godhead, (wherein also they place an inæquality) multiplied.

In like sort, we condemn the SABELLIANES, who holding a contrary error, doe not soe much as number the persons, and in stead of the royall notions, whereby the persons are distinguished the one from the other, do bring in only a certaine difference of their effects and names.

We do also condemne the ARRIANS, who rob the Son, of his essentiall Godhead.

And the EVNOMIANS, who haue forged the inæqualitie of the persons.

Togedder with the followers of SAMOSATENVS, and SERVETVS: and all other fanaticall spirites, who affirme the person of the Son, to haue taken his beginning with his humane nature, because (as they hould) before that time, either the Worde was not the Sonne, or was nothing els but a shape or a forme conceived in Gods minde, of the humane nature that should afterwarde be borne, or was onely predestinate and appointed to be, (but not being indeed) from all æternitie, or els because they will haue the fleshe of Christ to be taken out of the substance of the Godhead, or (as some do nowe affirme) because all the proprieties of the Deity, were poured into the humane nature, when the worde was incarnate: or to be brieve, by what other dotage soeuer they goe about to obscure the coeternall generation of the Sonne.

Defended by IOHN HENRY SCHINTYER of Tigurine.

THE

THE FOVRTH SORT OF PRINCIPLES, CONCERNING THE HOLY GHOST.

*HITHERTO CONCERNING, THE PERSONS
of the Father, and the Sonne: it followeth now, that we speake
of the holie Spirit.*

1 **V**Hereas the word SPIRIT, is diuerfly taken in the scriptures, we in this doctrine, do vnderstand by the holie spirit, the third person in Trinitie.

2 The holie Spirit is that Essentiall, and working power, who is essentially subsisting in the Father, and the Son, from whome (the whole Deity wherein also they doe subsist, being communicated vnto him after an vnspekable maner) though he procedeth, or (if we may so speake) is as it were breathed, yet is he not at all seperated in respect of this his proceeding, but is in regard of the maner of his being, distinguished from the persons of the Father, and the Sonne.

And therefore he is not without cause reckoned, the third person in number, seing in consideration of his being, hee is referred vnto the Father, and the sonne, yet not as vnto two beginnings, but as vnto one.

3 The Deity thus communicated, by issuing and proceeding, is not multiplied in substance, seing he is most simple and single: Whence it is that the holie Ghost in regard of his person, is, and euer hath bin coessentiall, and coeternall with the Father, and the sonne, and in regarde of his substance, is that one onely true God in himselfe: Wherevpon also, the name of God, is sometimes personally attributed vnto him.

The holy Ghost is therefore to be worshipped, by the one and the same faith and inuocation, that the Father and Son are.

4 And although the works of the Trinnitie, which they cal outward, or external, are vnseperable, yet in the effecting of them, wee are to obserue a distinction, not onelye of the persons, but also of the personall actions.

5 The proper, and the peculiar action of the holie Spirit,
in

in all the workes of the Deity, bee they naturall and ordinary, or els extraordinary; was and is to effect in his time and maner, those things which the father from all æternitie hath decreed in his owne wisdom, that is, in his Son, and the Son hath ordered and disposed to come to passe.

6 Yet is not the holy spirit any instrumental cause, affording his helpe as a seruant vnto the Father or the Son, but working together with them, without any inferioritie or inæquallitie.

7 But the power and working of the holy spirit, is especially seene, in the planting and gouerning of the Church: In which particular respect, he is called the holie spirit: even because, that he who is most holie, doth stirr vp and nourish, all the holie motions that are in the elect. For he it is, by whose inspiration, all the holie prophets haue spoken; it is he, that giueth eares to heare, and a hart to beleue, who appointeth Pastors, and doth enable them with necessary gifts, who stirreth vp the slouthfull, and being the true comforter indeed, doth comfort the afflicted soule: By whome those that are borne againe of him, do cry Abba father, he also formed the fleshe of Christ in the wombe of the virgine, and did most abundantlie anoint his humane nature: to conclude, it is he by whose strength we stand vntill we overcome.

Wherefore, we doe abhor and renounce the SABELLIANS who confound the persones with the substance of the Godhead, the ARRIANS and the MACEDONIANS, who deny the holie Ghost to bee coessentiall with the Father and the Son; the GRECIANS of later time, who affirme that hee doth onlie proceed from the father, and those also, who by the holie Ghost, will haue nothing els to be ment, saue certaine motions and inspirations onely; together with those, who deny that he is to be invocated, by the one and the selfesame faith with the Father and the Sonne: and to be brieve, we detest all those, that any waies oppugne the Deity of the holy Ghost, either in his substance or person.

Defended by Iohn James Cole of Tynguine.

THE FIFT SORT OF PRINCIPLES, CONCERNING THE ATTRIBUTES OF
GOD IN GENERALL.

HITHERTO WE HAVE SPOKEN OF GOD, both as far as wee are able to attaine vnto, bee the light of nature, & also, as he is laied before vs in the holy Scriptures, to be three in person, and one in substance: now it followeth, that we intreat of his attributes, wherby in a sort, we are taught, what manner of God he is.

1 **A**lthough there be no composition in God, nor yet any accidentall qualitie, seeing hee is a substance most single and euery way one, yet to the end that according vnto our capacitie we might vnderstande what a God hee is, he himselve in the scriptures is accustomed to attribute vnto himselve many things, as qualities.

2 By attributes in this place then, we vnderstande the essentiall proprieties of the Deity, which are attributed vnto him in the scriptures.

3 These things are so attributed vnto him, that notwithstanding they place nothing in him that is cōpōūd, or diuers from his substance, but look whatsoeuer they point him out to be, the very same he is in his owne most simple substance.

4 For, both these proprieties, and also their actions doe in very deede, differ no whit from the substance of the Godhead: but onely in some consideration we are to holde them diuers both from the diuine substance, and also the one from the other.

5 Now these things are attributed vnto the Deity, sometimes substantiuely, & somtims adiectiuely as they speak, that we may thereby knowe him to be a being that subsisteth in deede, and that he is such a one, not by participation and imperfectlie, but of himselve, and that most perfectlie.

6 Of attributes we make two kinds: the one is, of them which are so proper vnto the Deitie, that they can bee in no
sort

fort communicated vnto creatures, neither haue they anie other respect vnto creatures, saue that by them, the Deitie is distinguished from creatures; of this kind are, aternity, simplenes, ynmeasurablenes, omnipotencie.

7 The other kind is of those, who although simply, and as far as they are in the Deitie, they cannot be communicated; yet creatures may be partakers of them, not properly, but by analogie, and a kinde of agreement, and that not essentially, but in regarde of qualitie, and but in part neither: such as wisdome, goodnes, and the rest of that kind.

Therefore OSIANDER erred grossly, whoe taught that the essentiall righteousness of God, was communicated vnto vs, and at this day their error is intollerable, who recalling back again the blasphemie of EVTYCHES, holde that al the proprieties of the Deitie, were powred by personall vnion, into the flesh, which the Sonne of God tooke vpon him.

8 For whatsoeuer is not the diuine essence, therunto the essentiall attributes of the Deitie cannot be communicated.

9 The actions furthermore, which we said to be also attributes of the Deitie, wee deuide both into those which they call remaining, because they doe so continue in the Deitie that worketh, as they bring forth no worke out of the doer, of which sort are prouidence and predestination: and also into those which may be tearmed passing, that is, those which leaue some worke out of the doer, or doe inferre a suffering vnto some thing, as are creation and redemption.

10 As for the attributes, which haue their names from the effects proceeding from God vpon the creatures, thogh they seeme to haue had their beginning in time, as where God is called the Creator, redeemer, &c. yet wee denie, that either they put any change in God, or do agree vnto him by way of accident.

Defended by Iohn CASTE of Geneva.

THE SIXT SORT OF PRINCIPLES CONCERNING THE OMNIPOTENCY OF GOD.

THE ATTRIBVTES OF GOD IN GENERALl haue bene dealt with: now some of them in speciall are to be handled.

1 **T**He omnipotencie of God, is that very immeasurable and infinite essence of God, which is communicable vnto no creature; alwaies doing, neuer suffering; and which cannot decist to be that which it is.

2 This being in deed but one, may yet in diuerse considerations, be said to be manifolde.

3 For the omnipotencie is one way considered, when we speake of it, as God doth alway worke in him selfe, & it is another way regarded, in respect that god worketh out of him selfe, and can worke innumerable thinges, if it pleaseth him.

4 For wee hold, that God is omnipotent, in as much as, besides that, he is able to do whatsoeuer he will; he can both will and do innumerable thinges, which hee will neuer, either will or doe.

We do therefore condemne them, who say, that God is for no other cause omnipotent, but in as much, as hee can without exception, worke whatsoeuer can bee, either spoken or imagined. And we doe dislike of them, who thinke, that God is in that respect, onely called omnipotent, because he can do onely whatsoeuer he will: For his power is in it selfe infinite, whereas his will is as it were, bounded, within the verie act of will.

5 Now we hold, that God cannot do any of these thinges, which either are repugnant vnto his personall proprieties, (as that the Father cannot bee begotten, neither the Sonne begotten) or are contrarie vnto his essence, as to be finite; or which implice a contradiction, of which sort, it is to make, that a bodie shall bee truly naturall, and yet, neither to haue quantity, nor to be contained in any place. Brieflie we denie, that

that God can doe any thing, which if they were done, might shew him to haue defects and weaknes in him, as to die, to lie, to sinne, &c.

6 And as by faith, we beleeue according vnto the Scriptures, and the Creeds appointed in the church, that God only is omnipotent, so we do professe and publish the same with our mouth.

7 For it is no lesse repugnant vnto his nature, that there should be many omnipotents, then that there should be many Gods.

Whence it is, that Christian Religion, doeth not acknowledge in God distinct into three persons, three omnipotents, but one omnipotent.

Now concerning the humane nature of Christ, although it be vnited vnto the deuine, in the person of the Sonne, who is but one, yet as it is not therefore made God, so is it not properlie made omnipotent: but it retained even it own infirmities, before it was glorified, wherein it might suffer and dye for vs, and now being glorified, although it be free from all infirmities and glorious; yet is it not in it selfe made omnipotent.

Defended by WILLIAM MOONES of Niuersie.

THE SEVENTH SORT OF PRINCIPLES CONCERNING THE KNOWLEDGE

THAT IS IN GOD.

I **V**Nto the treatise of Gods omnipotencie, is to be joined the declaration of the knowledge that is in him, being a doctrine verie necessarie; to the end, that the true God may bee seuered from the false: and that from it we may take counsell and consolation.

II Now, this science or knowledge is considered, both in it selfe simplie, when the question is what, and of what sort it is: and also in respect of the things that it doth know.

III By this knowledge, we meane an absolute, and a most cleare knowledge in God, both of himself, and of all things created: whereby he doth not onlie know, all things to bee:

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but also the reason, why they are so. And this knowledge is different, from all the sight that men and Angels haue: not by comparifon, that it is greater, and theirs lesser: but altogether in the whole nature of it. The which difference wee discern by these notes.

1 That this knowledge is essentiall, and euen the vnderstanding essence of God.

2 That it ariseth not from the outwarde senses, or from the notions that the vnderstanding doth apprehend: by reasoning, by joining things together, and by deuiding, or yet from the report of any other: no, not from the knowledge of principles, and causes that are of themselues formed in the vnderstanding.

3 That it is neither any habite nor action, nor any thing different from that verie thing that doth vnderstand: that is, from the essence of God, seeing it is moſte simple.

4 That it vnderstandeth all things at once.

5 That it is moſt certaine.

6 That it is alwaies the ſame.

IIII Now in reſpect of the things that it doth know; wee affirm, that God doth know al things by himſelf, & of himſelf:

1 Himſelf, properly and moſt fullie.

2 All things paſt, preſent, and to come; euen thoſe things that are caſuall.

3 Yea, and ſuch things as neither are, nor euer ſhal be.

4 Euen euill things.

5 Yea infinite.

6 And euen all the motions of the will, and their iſſues.

7 And not onely by a generall knowledge of generall things, but euen by a moſt exact and perfect of euerie particular.

V This knowledge, which in reſpect of things to come, is called praſcience, or fore-knowledge; is not the cauſe of the exiſtence of things: although there is nothing to come to paſſe, which God did not fore-know that it ſhould come.

VI This knowledge either in whole, or in part, can no creature be capable off,

Defended by Iohn Floribus of Angicu.

THE EIGHT SORT OF PRINCIPLES, CONCERNING THE VVILL OF GOD.

1 **T**He discourse concerning Gods will, which is most of al to be sought into for our saluation, followeth that which is concerning his knowledge.

2 By the worde WILL, in God, wee vnderstand, both the diuine essence, which doth imbrace and delite in that chiefe and soueraigne good which it hath in it selfe, and also in respect of the thinges that God will haue done; wee meane the verie action of will.

3 And in this latter regard, it is also considered two manner of waies : either as it is a decree certaine, and known onely vnto God, which we may call *θελημα*, or els as farre, as he is made known vnto men, either by commanding, or forbidding in the deuine scriptures, and speciallie in his lawe, or otherwise by permitting, and working in the creatures.

His vnchangeable purpose.

4 For although the essence of God, and therefore also his wil be most simple; yet we deny not the same to be manifold, both in respect of the things which, and of the maner howe it willeth those things to be.

5 But looke howe that vnchangeable decree of his, is such, as it cannot but be done, will we, nill wee; euen so, that wil of his, which the Morall law doth lay open, is not alwaies fulfilled: for the reprobate doe purposely repugne the same, and the elect, by reason of the corruption of their nature, (which with grieve they acknowledge) cannot fullie obey it.

6 Further, seing there is nothing either greater or higher then God, wee account it vnlawfull, to seeke any cause of his will, either out of him, or aboue him, and so we holde his goodnes to bee the cause of all thinges, that hee will haue done.

Wherevpon we doe iustlie condemne the olde PELLAGIANS, and the halfe PELLAGIANS of our age, to wit, the Papists; who bable, that God was moued to decree what should be

be the end of reasonable creatures, by the foreknowledge he had, either of their faith, or of their workes.

7 Those things which God willeth concerning himselfe, he cannot but will them: but as for such things as he willeth concerning others; them he willeth free: yet so, as some of them doe necessarilie come to passe and worke: others, as it falleth out, of their own accord.

And seeing it is the cause of all thinges, wee beleue, that both good and euill, doe come to passe at the appointment thereof, in such sort, as whereas God is most good; so his will is most vpright, and the rule of all iustice, so as it can not command any thing that is euill.

Now although in Christ God and man, there be a double will; his diuine will is yet so immutable, as it cannot will any new thing; but whatsoeuer it willeth, the same it willed from æternitie; neither dooth it repent him of any thing hee hath done, seeing he is God indeed, and from all æternitie.

Defended by FRANCIS BIFFETVS of Langres.

THE NINTH SORT OF PRINCIPLES, CONCERNING THE GOODNES, FAVOR, LOVE, AND MERCIE OF GOD.

THe goodnes of God, we call that essentiall proprietie of his, whereby hee is good in himselfe, and bountifull towards all his creatures.

2 God is so exceedinglie good, that from him can proceed nothing but good.

Whence it is, that euill is directlie repugnant vnto his nature, much lesse, can he be thought to be the authour of euill.

3 And although a prooffe of Gods goodnes, bee powred vpon euery creature, general and perticular: yet he doth not in the same measure, communicate the same vnto al of them.

4 Now, whereas this goodnes turneth vnto the destruction of the wicked, the fault is their owne; and that because they do either not imbrace the same, with a sure confidence, or els doe contemptuously refuse it.

Defended by DOMINICUS BAYDVIS a Fleming.

Gods prouidence wee make to bee, that ætternal
way and manner, whereby God doth conferue,
D gouerne,

gouverne and direct vnto their certaine endes, the thinges which hee hath wonderfully created: So that the said prouidence vncessantly working, by a perpetuall and an immutable disposition and administration of all thinges, neither fainting, nor wearying, and beeing of it selfe immutable, doth moue all thinges that haue being.

II For God doth so respect al creatures in generall, as he doth prouide for them al in special, euen vnto the meanest particular, which he careth for, cherisheth and gourneth, euery where laying before vs in them, his wisdom, goodnes, and power: So that all thinges, both in heauen and earth, are so brought to passe at his appointment; as he alwaies doth applie his hand vnto them, vntill that which he hath most wisely purposed, be most powerfully finished.

III As he alone doth ordaine all thinges; so he alone doth worke all thinges; though not alwaies without second causes, which hee so vseth; as hee doeth not idlie impose vpon them the burthen of effecting, that which he hath once decreed, (as many thinges are doone in the names of Kings and Princes, and said to bee wrought at their commandement, which yet, because they are doone by other officers, they skant knowe, either how, or by what meanes they are brought to passe) but doth vncessauntlie, without any discontinuance, worke & bring to passe, by a determinate appointment, & vnto their right ends; al thinges, euen the least matters: doing iustlie, euen when he vseth most euill instruments; to be short, he continuallie worketh all in all thinges.

1 Wherefore, we do condemne all vngodlie Epicures, who dreame of a certaine idle and daintie GOD, that neither regardeth his owne, nor yet other mens affaires: who also thinke, that all thinges are turned and rolled by the blind power of Fortune; and doe account the æternall punishments of the wicked, and those blessed ioyes, after this miserable life, for no better, then toyes and fables.

2 Wee detest those Sacrilegious men also, who make a subalternall or second prouidence, that is; do attribute vnto the true God a generall kinde of prouidence, whereas they ascribe vnto Saints or false Gods, a more speciall: whence it came

came, that blind gentilisme did faine certain lieftenāt Gods.

3 Those also, who faine a linking together of causes, & that there is a fatall destenie of things.

4 Those that affirme heauenlie affaires, to be gouerned by God; and earthly things to be disposed, by the vertue, influence, and constellations of the Stars.

5 Those, who make Gods prouidence, to bee onely a bare knowledge of things, for they deuide between God & men, whereas they will haue men and their affaires to bee guided by the power, but not by the appointment of God.

IIII Now, though nothing cā be done, but by the decree of God, which can neuer bee deceaued; yet second causes do worke according vnto their own nature: & therefore, although the minds & the wils of al men, do bend themselves thither; wheresoeuer the Lorde, as it were, the Ship-maister doth moue them; yet is it our owne fault, that we do euil, and so the cause and the matter of our destruction is in our selues, so that the authors of wickednes, are vnexcuseable.

V Gods prouidence therefore, being absent from nothing that is done, but vprightlie gouerning, ruling, mouing, and conuaying, whereto it listeth, the judgements, wils, endeouours, enterprises, and actions of all men, both good and bad; and further sending vpon vs, by his most wise and iust counsaile, (though wee often cannot see it) whatsoeuer befalleth vs in this life, bee they prosperitie or aduersitie, can by no meanes bee frustrated, of the effectes which it hath purposed.

Defended by IOHN CORNELIUS, of rrouence in France.

THE ELEVENTH SORT OF PRINCIPLES CONCERNING GODS ETERNALL PREDESTINATION.

*NOW THAT WE HAVE SPOKEN OF GODS
Prouidence: it followeth that we deale of Prædestination.*

1 **F**irst in generall, Prædestination is that æternal and immouable decree of GOD, whereby, as it pleased

fed his Majestie; he hath decreed all things, both vniuersallie and particularie; and also doth effect them by the causes created in like sort, & appointed by him, as he thought good to the laying open of his owne glory.

2 Secondlie, applying this decree in speciall vnto mankind. Wee call Prædestination, that æternall decree (such as we haue alreadie spoken of:) whereby, he hath immutably purposed from all æternity, by sauing some in his great mercie, and by damning others in his most just seueritie, to manifest himselfe, what he is indeed by his effects; namely, that he is most mercifull and most just.

3 Among those second causes, as farre as they concern mankind; whom properlie this discourse respecteth; we are to consider two, vz. the vnderstanding, and the will, as the spring of the actions of men.

4 It behooued God, being in time to execute the purpose of this æternall Prædestination, otherwise hee should bee the authour of sinne (which cannot be) to create man good; that is, such, as both the judgement of his vnderstanding, could well and vprightlie see into the things laid before him, and vprightly judge of them, and also the desire of his will should be just, and euery way euen.

5 It behoued also, that this man should be indued with a free and a voluntarie power, to mooue himselfe, to the end, that this power should be a forcible and a selfe-mouing beginning of the actions of man.

6 It behooued this man also to haue abilitie, if hee wold, to fall from this vprightness and goodnes, that a way might be opened, both vnto the mercie, and the iustice of God.

7 It is so far then, that God bereaued our first Parents of the liberty of humane will, & the voluntarie inclination to be caried both waies, that on the other side he made no alteration in the same: Otherwise, as God was the Author; so he might be accounted the destroyer thereof.

8 For the æternall purpose of God, doth impose no other necessity vpon the euent, which he hath determined, then such as hee will haue second causes, to be mooued according

ording vnto their owne nature: whence it followeth, that it doth not take away the contingencie or voluntarines of mans will, as shall be discussed more fullie, God willing, in the discourse concerning the nature of man.

9 Those two therefore, who were the first of all mankind, althogh in regard of that which was to come to pas, they fell not without the vnchaungeable appointment of God; yet in respect of the cause inhærent in them, and the proper beginning of their actions, they fell contingentlie, not by constraint, but willinglie, and altogeather by a voluntarie inward motion; both in respect of the vnderstanding, who blinded, and of the will who depraued it selfe.

10 Therefore, we do retaine these Scholasticall distinctions of necessitie and compulsion, of naturall and voluntarie, of absolute and conditionall, of enforced and ensuing necessitie, as true and profitable.

11 This fall brought with it, that which was conuained vnto all men, as GOD had threatned; to wit, the bondage of darknes in the whole mind, & of rebellion against God, in the whole will of man.

12 And althogh, the liberty of making choise between good and euill; but not betweene euill and euill, be now altogeather lost, yet there remaine still, both in the vnderstanding, and also in the will, though seruants vnto sinne, certaine voluntarie motions.

13 Out of this bondage, God, who is bound vnto no man, doth, when he thinketh good, call & enlighten those whome according vnto his æternall fore-appointed election in Christ, it pleased him of his meere mercie, to chuse, and hauing bestowed faith vpon them, and regenerated them, hee freelie iustifieth them in the same Christ; meaning one day to lay open, in them being glorified, the great glorie of his great and vnspeakeable mercie.

14 We doe condemne therefore all those, who appoint the foresight and foreknowledge, either of faith or works, as a præxistent or foregoing cause of election, which was fore-ordained from æternitie: neither do we teach, that a nie man was elected; because he should either belecue, or
do

doe well; but contrariwise, that they therefore are indued with faith, who doe beleeeue; and that they labour to doe well, who are carefull of good workes; because that God of his meere free goodnes, did appoint them vnto saluation; and therefore to haue faith in Christ, and the true fruits of faith.

15 The certaintie of this Election, is not to bee fetched from that æternall decree, known onelie vnto God; nor yet from a generall calling, but from the gifts inhærent in vs, and the effects proper vnto the elect; that is, from the good motions of the vnderstanding and the will, we must fetch the gift of true regeneration, peculiar onely vnto the elect; and from Regeneration, we must gather that vnrepentant gift of imputed righteousnes: From hence againe, by our effectual calling, we must arise to the full assurance of faith, and the testimony of the Spirit of adoption in vs, and from thence last of all; we are by little and little, to climbe higher & higher, vnto the full assurance of our free æternall Prædestination in Christ, which is joyned with continuall praier, hearing of Gods word, and perseuerance in well doing.

16 Now all those, whome it pleaseth the same G O D, who is debter vnto no man, in justice to leaue in their own corruption; either altogeather not called, or called; but without the opening of the heart, and worthelie to deliuer vp vnto Sathan, and their owne concupiscence; being such also, as wilfully and willinglie harden themselues; will hee one day, according vnto his æternall Prædestination, adjudge togeather with Sathan vnto æternall punishments, laying open in their iust destruction, the glorie of his great and most iust hatred against euill.

17 The manifesting of this decree of Reprobation, is to be left vnto God, vnlesse it be apparant in any, that they haue sinned against the holie Ghost, as in times past, it was with IULIAN the Apostata. The cause, why wee are not to determine of Rebrobation, from the effects of Sathan and our corruption (that sinne against the holie Ghost onelie excepted) as wee are to gather our Election from the working of the holie Spirite in vs, is this: Euen because it hath pleased

pleased our mercifull GOD, to shew that some, yea of the greatest sinners, at their very last gasp, were of the number of his elect, by bestowing forgiuenes of sins vpon them by his extraordinary fauour, as it fell out with the theefe that hung vpon the Crosse.

18 Those therefore, who holde on the way of destruction, are so to bee tolde of their dutie, as leauing vnto God the secrets of his judgements, we are not to dispaire of anie mans saluation. For it is a true consequence indeed to say; I beleue, as it appeareth by the effects: therefore I am elected and appointed vnto saluation: But it is no necessarie consequent to say: I do not beleue, and I tread the path of destruction, therefore I am a reprobate, and appointed to damnation. For he that beleueth not to day, may bee endued with faith to morrow. But thus rather we are to make a true conclusion. I do neither beleue the Gospell, nor labour to beleue, but continue in the way of destruction. Wherefore, except I betake mee vnto an other course, I shall perish. And therefore I wil enter vnto an other way, which God laieth before mee. And these are the cogitations, which all pastors are bound by duty with great care to lay before their wandring sheepe.

19 God therefore in appointing some of free-gift vnto saluation, and others vnto just condemnation; is neither author of sinne, nor respecter of persons: but thereby sheweth himself to be the true God in deed.

Defended by RAPHAEL EGLINE of Tigurine.

PRINCIPLES CONCERNING THE CREATION OF ALL THINGS, AND THEIR DIVISION. XII.

WE HAVE DONE WITH GODS PROVI-

dence and Predestination: nowe wee are to entreat of the works of God, (wherby he doth as it were make him selfe visible vnto vs,) that is, concerning the creation of all things, and their distinction.

1 Crea-

1 **C**reatiō is the external work of God, fore-known and decreed by him of his vnspeakeable goodnes from æternitie: whereby, vnto the glorie of his Name, he did create of nothing, all things that are without him: that is; all things that haue a substance different from his essence.

2 The alone soueraigne cause therefore of the world, and all things that haue being therein, is God: who made all things, not after the manner of men, but without all labour: and also without the worke, help, and seruice of anie other, but by his word alone; that is, by his Sonne, through the power of the holie Ghost. For the workes of the Trinitie, are vnseparable.

3 Neither did he frame all those things of anie fore-being stuffe or matter, but euen of nothing; that is, from that which was not, by his word alone he gaue being, vnto all things that are.

Those Philosophers therefore doe erre, who held, that the world was æternall; and those also who deemed it, to haue bene made and formed of moates by chance, together with these who taught, this visibie worlde to haue bene framed by some other then by God. In which error was CERINTHVS, CARPOCRATES, the ARCHONTIANES, and others, who attributed the work of the creation, only vnto certain vertues and powers.

4 The chiefe end of the creation is, that there should be some, who should enjoy the louing kindnes of God, in the true tast thereof, and glorifie his Majestie for euer.

To this end were Angels and men created. A secundary end of the creation is, that all other creatures shoulde together set forth the glorie of God, and serue to the vse of man.

5 Now; although by the order of nature, from one, as far as it is one, there can proceed but one: and that God of all other things, is most single and but one: yet the infinite varietie of things, proceedeth from the same wisdom of God, from whence their creation and gouernement doth depend. For he worketh not according to the course

course of nature, but doth whatsoever he will, aboue all nature, most free and voluntarilie. Yet, in that inæqualitie of things, there appeareth greatest æqualitie: yea, & the diuersitie of things, appeere to be but one, in respect that whatsoever hee hath created, are referred vnto that generall kind of the beeing of things, which is but one.

6 The essentiall diuision of things, is from their matter and their forme: in which respect, some things are visible; as all simple & mixt bodies, either without life and breath, or enjoying both: Some also are inuisible; as Angels, & the soules of men, whose effectes are manifest; though both their Materiall and Formall causes, as also other circumstances of the time and place, wherein they were created, be obscure, and in some sort vnknown vnto vs.

7 Now all these things, which God created, could not but be good, seing he himselfe is most good; for they were created of him exceedinglie good, and most pure without all corruption; hauing nothing in them, which did not declare the omnipotencie, and the exceeding goodnes of the Creator. In this originall integritie, men and euill Angels, might haue still continued, if they had woulde; and men might haue conuayed the same vnto their posteritie: In stead whereof, God, for the sinne of man, did curse the inferiour Creatures, which he had created for mans sake.

8 As concerning Euill: it is not anie thing created or hauing beeing, but onelie signifieth the meere absence of the good, that ought to be present; neither is it in the subjects as an accident, but as Priuation opposite vnto good; rather expelling the same, then hauing beeing in it selfe.

9 And although it doth marre that, which otherwise is good in it selfe; yet is it by accident, the cause of good: That the degrees of thinges created may appeare, which haue their state, according as they haue the greater, or lesse good in them. So vnto the good of all things in generall, Euill seemed to bee in some sort necessary. And so AUGUSTINE saith; that God was the Author of good, and the ordainer of euill.

10 Nowe, seeing that Euill is not any thing, that hath
being

being in nature: it followeth, that there can be no extreame soueraigne Euill, saue onely as far as euill is altogether departed from that, which is the chiefe, and the soueraigne good, which onelie is God alone, blessed and mightie aboue all.

Wee doe therefore condemne, the MARCIONITES, the MANICHÆES and others; who haue taught, that there was two beginnings, the one contrary vnto the other; that is, two Gods, the one good, of whome the inuisible, spiritual, and good Creatures haue had their beginning. The other euill; from whence all visible, corporall, and corrupt things haue issued: whereas indeed all things are good, in regard of their beeing, and the euill that is in them, hath proceeded from the corruption and defect of their being.

Defended by Iohn Henrie SVYTZER, of Tygurine.

PRINCIPLES CONCERNING GOOD AND EVILL SPIRITS. XIII.

*CONCERNING THE CREATION OF ALL
things in generall, we haue already spoken: now it follow-
eth, that we deale of the thinges created in particular, and
first of spirituall substaunces, as beeing the Creatures, that
draw neereſt vnto the nature of God.*

1 **S**pirits then are substances, created of nothing without bodies, and inuisible; yet finite in regard of the proprietie of their nature; good indeed, but so, as they were created by God, of a changeable goodnes. Of this sort, are those which we call Angels, and the soules of men.

2 All Angels were at the first created good, and endued with an vnderstanding of most surpasing excellencie; and being of nature most simple next vnto God; they were al at once created in the beginning, & not to take increase by any propagation.

3 The name of Angels, is attributed to those Spirits, to declare their office; namelie, that they are, as it were, the messen-

messengers and officers of God; especiallie those of them, that continued in the truth: of whom we will speake in the first place.

4 The names of those, doe partlie shewe the excellencie of their nature, as when they are called, SERAPHIM and CHERUBIM, and partlie declare, the dignitie, of their seruice wherevnto they are sent; of which sort, are the names of MICHAEL, GABRIEL, RAPHAEL, spoken of in the Scriptures.

The like names of Angels, mencioned in the bookes of CABALISTS and PAGANS, wee holde to bee counterfeit.

5 And as for the disputation concerning their degrees, that of all other things is most vaine, and so is the question concerning the time of their creation: seeing that the lord hath not opened this misterie vnto vs.

6 Of these Angells, some thorough Gods grace, haue continued in the truth, that is, in that blessed and permanent state wherein they were created, attending as diligent seruants vpon God, that they might be readie, to execute his commandements, both for the furthering of the saluation of the Saints, & also for the execution of the just judgments of God.

7 In the performing of these commaundements, they haue often times appeared trulie visible, and palpable, by taking vpon them the shape of a man, or some other form, being for a set time, clad with true bodies, to bring to pas bodily actions: It being the will of God, that they should thus far frame themselues vnto the capacitie of men. But whence they tooke these bodies, and whether they fashio- ned them vnto themselues, with all such like points as are laied vp onely in the secret counsell of God; we hold it vn- lawfull for vs to search.

8 Now the rest of the Angels, the number whereof, are also exceedinglie manie, wilfullie and willinglie changing themselues, and departing from the truth, hee being their guide and Captaine, as it were, who is peculiarie named Sathan, (that is, the aduersarie of God) and the Deuill, are

by the iust iudgemēt of God, of those that were most good become most euil; but not bereaued of vnderstanding and iudgement: Wherefore also they are called by a Greeke name, *δαμονια* or *δαμονες*, that is, endued with knowledge. And for this their sinne, they are iustly adjudged by the Lord, vnto æternall torment, without any hope of mercie.

9 And although, these wicked Angels, do with all their might, resist God; yet are they wholie subject vnto his gouernement and power; the Lord vsing their wickednes and malice; partly, to chastice his owne, and partlie, to execute his iudgementes against the enemies of his name; in such sort, as hee turneth their wicked endeouours, and purposes, vnto the cleane contrarie part, euen vnto the saluation of his children, and to his own glory.

The Lord then in such sort, doth vse them, as instruments (though euill) that are at his commaundement, but so, as they can neuer be properly called the seruants of God, because their worke is alwaies euil; although he bringeth his good worke to passe by their meanes.

10 These, as also their Prince, who from the beginning was a murtherer, as far as in them lieth, doe desire the destruction of men both bodie and soule.

11 Their operations also are wonderfull, when God giueth them power to hurt: In so much, that after a sort, they may seeme to worke miracles.

12 But if we cal those miracles, which are done against all order of nature, the Deuils can worke no such: no, nor yet anie of the good Angels; Because, this is onlie the proper power of God, which can in no wise be communicated with any Creature. The miracles therefore, which seeme to be wrought by Deuils, are either meere delusions, or els, wrought by the secret operation of nature, (which is better known vnto them, being euill Spirits, then to any men) and therefore, they haue but the shew of miracles.

13 These euill Angels also, seeme to foretell thinges to come: in which respecte, they haue long since, bewitched men, and deprauid the true worship of God, as farre as in them

them lay. But to speake properlie, they cannot foretel any thing to come, because, this also is the peculiar worke of God onely.

14 Nowe, howe they are able to worke in the hearts of men, and to sturre vp their thoughts, that is; whether they alwaies do the same, by the meanes of some thing laied before man, or without anie object, wee thinke it to be a curious question, and it may be such, as men cannot dissolue. But our part is, that wee bee very carefull to enarme our selues against these temptations, with all our might, by continuall praiers.

15 But we affirme out of the word of God, that the deuils are disperfed through all parts of the worlde, both aboue and beneath, doing all the euill they can, euen vntill, that Sathan and his Angels, together with all cursed reprobates be cast into hel, there to be tormented with eternall fire.

We doe therefore condemne the MANICHÆS, and the PRISCILLIANISTS, who defended that the Diuels were euill by nature, and created such at the first, by a certaine euill God: the SADVCES also, who together with that HERMES TRESMEGISTVS vtterly denied that there were anie angels: And ORIGEN likewise, who with PLATO affirmed, that those spirituall minds, as often as they offended, were fallen and thrust into bodies: APELLES the heretick also, who said, that the bodies which the Angels tooke vpon them, were neuer created: and LACTANTIUS FIRMIANVS, who dreamed that Angels were not presentlie at the beginning of the world, appointed to guide and protect man: In summe, wee condemne all those, who either make them coeternall with God, or attribute vnto them, the worke of the Creation, as did SIMON MAGVS, CERINTHVS, SATVRNINIVS, and CARPOCRATES.

Defended by JOHN JAMES COLER of Tigurine.

PRINCIPLES CONCERNING MAN. XII.

1 **S**eing that man is the most excellent of all the visible workes of God: for whose cause next vnto Gods, all other things were created: we holde it a matter belonging vnto a Diuine, to entreat of the nature of Man.

2 Man is neither the bodie, nor the soule, seuerallie considered, but composed of both, that is, of soule and bodie joined together by a most straight, and most louing band.

3 The truth of Gods worde doeth witnes, that there was but one man created at the first, who was to bee the originall of all other men. And so, all those that proceeded from him, should be tyed together by a common bond of blood. Wee doe then reject the opinion of such Philosophers, as haue denied, one certaine man to haue had his beginning first of all other.

4 The bodie of that first man, was formed by God of the dust of the earth: that is, as wee interprete it, of the foure elements: that it should not be a graue of the soule, as PLATO thought, but a most excellent and a most meete instrument to performe the faculties of the minde.

5 Now in respect that this bodie was made of qualities repugnant one to the other, it was mortall in the first creation of it, (for repugnancie or discord, is the authour of dissolution:) yet by the appointment of God, it was made immortall, that it should be the habitation of the immortall soule: but after the entrance of sinne into the worlde, it returned vnto the former necessitie of mortality.

The PELAGIANS therefore do erre, in holding that the bodies of men, were naturallie subject vnto death: and in attributing the cause of death, to be onely the discord of the contrary qualities.

Other points that belong vnto the frame and beautie of mans body, we leaue to be discussed by naturall Philosophers and phisicians. As also manie

nie things that they teach concerning the powers of the soule: because we think it meet that we containe our selues within the bonds of diuinitie. And now we will speak of the essence of the soule.

6 The essence of the soule can scarce be knowne: for it is not to bee perceaued by the instrument of any the senses of our bodies: yet by the faculties and operations of it, it doth in a sort open it selfe vnto vs. And therefore it is visuallie described and pointed out, after this plaine maner.

7 The soule of man is an essence, created according vnto the image of God, infused into the bodie: that man consisting both of bodie and soule, should be capable to know and glorifie God.

8 The soule of man is properlie & trulie called a soule, for that facultie which is in beasts and plants, is by reason of the scarcity of words so called of the Latines. For seeing the same doth not subsist of it self, & that it is nothing els, but a power arising out of the properties of the matter & forme; it scant retaineth the name of a being, much lesse deserueth to be called a soule.

9 The soule of man is of a spirituall and not of a bodily nature, subsisting by it selfe: not vnadvisedlie made of moates, not a fire, or anie other of the foure elementes, or yet anie thing compact of the elementes, not any number, not an harmony, not any facultie brought forth out of the matter: brieflie, not anie part, cut as it were, out of the Deitie: but wiselie created of nothing after a manner vnknowne vnto vs, by God who woorketh most freely.

10 Now although it hath a beginning, yet doeth it remain immortal, not onlie because of it owne substance, it is vncompounded, and voide of al contrarieties and bodily accidents: but especiallie in asmuch as it is so created of God, that of it selfe, it can liue, exist, and continue for euer. And it doth rather afforde life vnto the bodie, than deriue it from the same. The which wee doe beleue, in asmuch as it is proued vnto vs by the most sure testimonies of the holy scriptures, rather then because it is demonstrated by philosophicall reasons.

11 We

Wee condemne therefore , the MANICHÆES, GNO-STICKES, and PRISCILLIANISTS, who haue said that the soule was of a double nature, whereof the one was from a good beginning, vz. a good God . The other from an euill. The SELEVCIANES, HERMINIANES, PROCLIANES, who held that the soule was not made by god, but by Angels. The LVCIFERIANES and TERTVLLIANISTS, who were of opinion , that it was a bodilie substance , and such as could fall off, or be shelled from the bodie, and remooue from one bodie to an other. The ARABIANES , and the NAZARITES who thought it mortall : the ORIGENISTS, who judged that all soules shoulde æternallye liue in heauen, and the APOLLINARISTS , whose opinion was, that one soule was begotten of another.

11 Neither is the soule of the same nature and sort, that the Angels are, as ORIGEN thought: who made onlie an accidentall and not a substantiall difference between Angels , and the soules of men. Now, that essentiall difference although it cannot be easilie knowne, is yet in some sort perceaued by this adjunct, vz. that Angels can not be ordinarilie joined vnto bodies, whereas the soules may. Now the soule is also not onelie the first mouer of the bodie, but euen the verie cheef and especiall forme of a man, whereby first of all and of it selfe, A man is that which hee is, and for whose cause, the bodie is so framed as it is : to the ende, that a most honorable lodging should be prepared for a most honorable ghuest.

12 The soules of all men are not one as THEMISTVS and the followers of AVERROIS thought , but of euerie particuler man, there is a perticular soule, which can (as naked and bare formes) consist and remaine, when they are seuered from the bodie , as in deed they do for a time, when as they being out of the bodie, do expect the æternall and indissoluble conjunction, that they are to haue with the same.

13 And seing that the form of euerie thing, doth not onlie make vp the whole, but also euerie part thereof, and no part can effect the office thereof, except the forme bee present,

present, and seeing when the same departeth, it ceaseth from doing: wee do defend that common opinion out of AVGVSTINE, vz. that the soule is whollie in the whole, and whollie in euery part. Although there be this diuersitie of the being of it in the whole and in the partes, as that it is first and of it selfe in the whole, whereas it is in the parts, but after a secondarie manner.

Defended by Iohn CASTOLL of Geneva.

PRINCIPLES CONCERNING THE FACULTIES OF THE SOVLE
OF MAN. XV.

*HAVING SET DOWN WHAT WE ARE
to beleene according vnto the Scriptures, concerning the
essence of the soule of man: nowe wee are to entreate of the
powers thereof.*

1 **G**OD alone is a most simple, and a most meere being. And therefore, although the essence of the soule be a spirituall and no bodilie substance, yet it is endued with faculties agreeable vnto the nature of it, which, by their owne spirituall manner are inhærent in the essence thereof, as in their subject.

We do not therefore allow the opinion of the PERIPATETICKS, who taught that the faculties of the soule, doth not differ from the essence of it in deed, but after a sort.

2 And although the very essence and substance of the soule, doeth by the grace of God, continue without all change and alteration: yet the powers thereof, were created of a changeable nature.

3 Now as man was created in one of his parts like vnto all other liuing creatures, aswell in regarde of the substance of their bodies, as of their naturall life, (though in a far more excellent state.) So it behoued, that that other part of his, should bee endued with faculties meet for the

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prefer.

preseruatiō of the naturall life of his said bodie, namely, with the faculties of nourishing, and the power of outward senses: whereof, whatsoeuer might be farther spoken, wee leaue vnto Phisitians and naturall Philosophers.

4 The other faculties are proper vnto the soule of man, for the spirituall and immortall excellencie whereof, it is also (and not only for the very essence of the soule) trulie said to be created according to the image of God.

5 Yet in asmuch as the soule, in bringing forth the effects of these proper qualities, doeth vse the instrument of the bodie, whereunto it is personallie vnited: in this respect also, man (wholie considered but not in part) may be truly held to be created after the image of God.

We do condemne therfore the dotage of the ANTHROPOMORPHITES, who placing the image of God in the very bodie of man, did therefore dreame, that God was a bodilie substance: as also the madnes of OSIANDER, who referred the same vnto the incarnation of the world.

6 These faculties we holde to bee two, the vnderstanding, (which is also called the minde) and the will, or as sometimes they are called in the holie Scriptures, the spirit and the soule taken in a more narrow signification.

7 This Image considered, these two faculties is expressed of PAUL, by the names of righteousness and true holines, whereby hee declareth the agreement which it had with the patterne, according vnto which it was created: A wonderfull light being powred into the facultie of vnderstanding, whereby it was endued with a most cleare knowledge (and such as was obscured by no darknes,) of the true God, and his diuine will: And an inward force being ingrafted into the will, whereby it was able to stirre vp it self by holy motions, without all shew of resistance vnto that end, for the which man was created: the bodie, to be short, beeing framed in a most wonderfull decent sort, to yeeld obedience most redily, and without all wearisomnes vnto the soule when it moued the same.

8 Vnto this agreeablenes of man with God, and to the agreement and proportion that all the partes of man, had

had among them selues, was adjoined (as it were another shining brightnes of the diuine Maiestie) the dominion of all the inferiour creatures granted vnto man : that by this meanes also, man might shine here beneath, as a president of the maiestie and glory of God.

9 To the execution of this gouernment, there was giuen vnto man, an exact knowledge (not gotten by labour and vse, but naturallie ingrafted in him) both of the natures of all things, that he was to gouerne : and also of the best way to rule them. Wherunto of the contrary side, the good and right disposition and inclination, which all the creatures, that were vnder mans gouernment had to obey man, was answerable: the which harmony and agreement of the whole world, MOSES doth expresse by the name of the goodnes, that was in euery creature.

Defended by IOHN FLORIDES of Augiers.

PRINCIPLES CONCERNING FREE-WILL. XVI.

*THE FACULTIES OF THE VNDER-
standing, and the will, are alwaies accompanied with that
power, which is commonlie called Free-will: whereof wee
will now speake.*

1 **F**REE-WILL, which the Græcians call *δουλεύσιον* if the force of the word be stricte considered, is giuen neither to man nor Angell, nor yet shall euer bee granted; but trulie and absolutely doth agree vnto God alone, for he onlie is *δουλεύσιος*.

2 Yet of this high and soueraigne authority, there were certaine lineaments shadowed in Angels and men, at their first creation, when as both the one and other were endued by the Lord with vnderstanding & will, whereby they were made capable of knowledge and vnderstanding.

3 For man is not onlie stirred to desire by a naturall &
liuelie

liuelie motion, but euen according vnto aduise or electiō, which cannot be, without either the true, or the apparant knowledge of the thing it desireth.

4 Such furthermore, was the state of the first man, before sinne, that his vnderstanding and will, did altogether agree with the wil of God, and were wholly subject (which is the cheefest libertie) vnto his commandement, without all resistance or strife that the affections had against the minde.

5 At that time therefore, man was in deed the Lord of his owne actions, that is, endued with free-will. Yet because he was mutable and changeable both wayes, he did so encline from good to euill, that as AVGVSTINE saith, by sinning he lost both him-self, and his libertie.

6 Not that hee was turned vnto a stock, and so bereaued of judgement and will. For sinne hath not vtterlie abolished nature, although it hath lamentable polluted the same: but such a libertie remaineth, as can will nothing, but what is euill, and that euillie, For whatsoeuer is done without faith, is sinne.

7 Now in things that are subject vnto vs, as many actions both naturall and morall are: free choise is left vnto man, that he can either will or not will, as he hath will either to speake or to hold his peace, to studie or not studie, and such like.

8 But in supernaturall things, as are to know God, to loue him, and to obey his will as we ought, we are altogether weake, and blinde, or rather deade as PAVLE speaketh.

Wee do' condemne therefore the PELLAGIANS, who say that the force of will remaineth in vs vnblemished, and that sinne may bee auoided by the meere light of nature. And the PAPISTS also, who holde, that it is but blemished onely.

9 For we acknowledge as the Scripture teacheth, that wee are nowe, our nature being corrupted, dead in sinne, the children of wrath, and enemies vnto God: and wee say, that we cannot by our owne strength prepare any way
for

for vs to come vnto God, but that if wee will come vnto him, he must draw vs.

10 It must needs be therefore, that hee must first regenerate vs, and make vs the sonnes of God, and new creatures. In which worke, we are not co-workers with God, but meerelie such as stand still while he worketh, that wee may be wrought vpon, and reformed by him, euen as we were at the first created by him, without anye helpe of ours.

11 Nowe after regeneration, wee are by faith drawne from death vnto life, and to will is present with vs, but so, as wee are compassed about with manie hinderances, by reason of the stings of sinne and the flesh in vs, which are not vtterlie done away: yet wee begin to bee co-workers with God, and wee are so wrought vpon, as wee also doe work: And we shall then whollie obey him, and stick vnto him, euen when our full restitution beeing wrought, wee shall enjoy that blessed and heauenly life.

12. The discourse concerning voluntarie, changeable, and immutable thinges, we thought meete to bee seuered from the quæstion of Free-will, and placed in the doctrine of Gods prouidence.

Defended by FRANCES BURETIVS of Angiers.

PRINCIPLES CONCERNING SINNE. XVII.

1 **T**He estate wherevnto, both ADAM and all his posteritie did fall; is contrarie vnto that integritie wherein he was created at the first.

2 For whereas the nature of man was then such, as hee could haue liued, according vnto the vpright and æternall law, (which is nothing els, but the will of God:) Sin hath brought him nowe to that passe, that hee doth of a set purpose disobay the same.

3 Sinne is not a bare want or priuation of good, but a swaruing from the will of God.

4 And wee thinke , that it may bee thus fitlie defined: Namely, that it is, whatsoeuer is against the law and will of God.

5 For the force of sinne, dooth not depend vppon the breach of some humaine constitution; but vpon the transgression of Gods will onelie.

And therfore, the definition of the Philosophers, is most vnperfect, who account sinne to be that onely, which is repugnant vnto reason. For reason it selfe, can doe nothing els, but go astray vntill it be lightened by the light of God. The Libertines also are to bee condemned, who make that onely to be sinne, which a mans owne conscience thinketh to be sinfull.

6 The seat or subject of sinne, is the verie soule it selfe, that is, the reason and the will. For the former of these, being ignorant of that which it should know, or els ruling amisse, as well in commanding, as in forbidding, hath sinne cleauing vnto it. And the latter, either when it willet amisse, that which it ought not to will, or when it willet not that which it ought to be desirous of, sinneth: The bodie is onelie the instrument of the soule in sinning.

7 Some of the causes of sinne, are inward; as the will, (which before sinne came, was in A D A M onely mutable; But after sinne, as well in him as in his posteritie, was both mutable and corrupt.) Some outwarde, as the Deuill, and the diuerse objects, that are laied before vs.

8 But as concerning the Lord, hee in no wise can bee thought the Author of sinne, who is so farre from turning men from himselfe, that hee rather seeketh to conuert all men vnto himselfe, as vnto the onely true and perfect end: Yet hee is said to make them, to doe that which is sinfull, when he doth not restraîne them from sinning, the which whole worke, is onelie to bee ascribed vnto his wisedome and justice.

We do condemne then the MANICHÆES, the VELENTINIANS, the SELEVTIANS, &c. who affirmed, that sinne proceedeth from God.

9 The effect and wages of sinne is death, and that eternally;

nally; because it is committed against him, who is æternall and infinite.

That distinction of sinne then into mortall and veniall, is improper; saue onelie in the diuerse respects of the elect and the reprobate. For vnto the elect, all sinnes are veniall through Christ: But vnto the reprobates, there are no sins but they are mortall. And it is manifest, that the PELAGIANS doe erre, when they say, that death is natural vnto the bodie.

10 Yet for all this, we thinke not all sinnes to be equal, in that sence that the Stoicks did: But wee acknowledge certaine degrees in them, according vnto the diuersitie of their objects and circumstances; yet the originall corruption and guilt is alike æquall in all men: Seeing all men are alike, the sinfull sinnes of sinfull ADAM.

Defended by STEPHEN BLOIS of Augiers,

PRINCIPLES CONCERNING THE DIVISION OF SINNE. XVIII.

*SEING WE HAVE SPOKEN OF SINNE
in generall: now we will deale with the same in speciall.*

1 **T**He principall sorts of sinnes are named two, vz. Originall and Actuell; which notwithstanding, are rather issuing (then disagreeing) the one from the other: for the one is as it were the cause and the root; the other as the fruit and effect.

2 Originall sinne, is somtimes called absolutelie sinne: Otherwhile flesh; olde and first ADAM, the sinne of nature, concupiscence, the lusts of the fleshe, the lawe of the members, the heart of man, &c.

3 And it may be thus fitlie defined; namely, an infection deriued from ADAM vnto all mankind.

4 The subject wherevnto it cleaueth, is not onelie the bodie, but euen the soule also. For whole man, euery part of him is altogether corrupted, and the powers and actions,

ons, as well the superiour, as the inferiour, both of bodie and soule are polluted: whence it commeth, that in the affection and wil, all things are depraued and peruered, and in the reason it selfe, there is nothing but blindnes, the ignorance and hatred of God.

5 Now, although the soule which is not taken from Adā, but immediatlie created by God, may seme to be voyd of this infectiō; and that it seemeth not meet, that the sins of the Fathers should be punished in the Children: yet seeing ADAM is considered, not onlie as some particuler man; but as the beginning, whēce al mākind did issue, in whome also were all the gifts, that were to bee bestowed vpon the whole ofspring; he by his sinne lost them, both to himself, and vnto all men, that proceed from him; who are now, in that only respect that they are and do resemble the image of ADAM, hatefull vnto God.

Wee doe condemne therefore, the PELLAGIANS, who held, that men were sinners, not by birth, but onely by imitation.

6 In all men, (Christ onely excepted) there is the same originall sinne, and it hath spread it selfe alike vpon all men: Neither are there any diuerse sorts of originall sins.

The Papists then doe erre, who do except others besides Christ, from originall sinne, as the virgin Mary.

7 There are two effectes of originall sinne: the guilt or the offence, whereby all men (euen infants, which yet haue committed no actuall sinne) are made subject vnto Gods wrath, and both deathes; and also the want and priuation of originall righteousnes, and the inclination vnto all sorts of wickednes.

Therefore, the scripture teacheth, that al mē must beborn againe; euen infants and all, vnto whome for this cause, wee doe rightlie maintaine against the ANABAPTISTS, that the signe of Regeneration is to be administred: Although we make no question; but that the reliques of corruption doth still remaine, and is not vtterly taken away, after Baptisme, whatsoeuer the Papists say to the contrary.

8 Actuall sinne is, when the lawe of GOD is broken in deed:

deed: and that is two maner of waies; either when as that which God commandeth is omitted, or that which he forbiddeth is committed. Whence those two sorts of sinnes, vz. omitted and committed, sprang vppe in the Schooles. The first whereof, ariseth, in that we are vnmeet to do well: The latter, in that we are prone vnto euery euill.

9 There are other distinctions of actuall sinne. For in respect of the object; some are said to be done against God; others against men: And in regard of the ends, some reach vnto the soule onelie; others vnto the body also.

Vnto the first sort, of the latter diuision, do appertaine all inordinate motions, whatsoeuer they are; and euen all the euill cogitations, euen the beginnings of them before they be fully framed, and though the will doth not assent vnto them: and those in like sort, that the will (which especiallie maketh the forme and giueth being vnto sinne) doth allow and strengthen: Vnto the latter member, are all those referred, which are brought vnto action, by the outward seruice of some part of the bodie.

The Papists therfore do erre, in denying concupiscence, and those first inordinate motions to bee sinnes; most absurdlie affirming, that concupiscence is giuen to man, to the end, that wrastring with it, he shuld be more and more whetted on, to imbrace vertue, and so should bind God so much the more vnto him, by his merite.

Defended by RAMOND PALOCANE of Bearne.

PRINCIPLES CONCERNING THE RESTORING OF MANKIND. XIX.

*WHERE FIRST THE PERSON OF CHRIST
is to be spoken of.*

I **G**OD would not haue the felicitie of man to consist, in that first estate wherein hee was created (for then had his felicitie beene earthly, and in some sort, subject vnto chaunge) but he placed it in a more firme and a more excellent estate, whereby he might liue a heauenlie life,

life, and such, as from the which, he could in no wise fall.

2 Now, that man might bee brought vnto that perfect estate, he fell by his owne fault; yet not without the prouidence of G O D, and so was made subject vnto the death, both of his soule and bodie: to the end, that being deliuered from sin and death, hee might passe vnto a better life, and so might become a most certaine president of the iustice and mercie of God.

3 Our restoring againe, consisteth in that, that we should be freed from sinne and death, and also from all the effects of both, and should bee preferred vnto the dignitie of that righteousnes and that immortall life, which is far more excellent and permanent.

4 Our deliuary from sinne, is wrought by the abolishing of sinne, which is doone two manner of waies. First, by taking away, both the guilt and punishment therof, by the mercie of God. Secondly, by the regeneration of a newe life, which is opposed vnto the corruption of nature, and by the which, Sanctification is so begone in this life, as it shall be fullie perfected in the next.

5 Our deliuary from death is, when as we are assured, that God is not angry with vs; yea, and doe hope, and also feele him so appealed towards vs, that we know our selues to be safe from the æternall destruction of bodie and soul, and from all other miseries.

6 These, and all other gifts which God bestoweth vpon the elect, are giuen vnto vs in Christ Iesus onely. Now that we may bee trulie partakers of them, there are two thinges to be considered: namely, his person, and his office.

7 The person of Iesus Christ, is the Sonne of God, who hath personallie vnited vnto himselfe, the humaine nature, which he tooke of the seed of DAVID: For he who is God from all æternitie, began to be man, when hee was conceived by the holie Ghost, and incarnate: that from the verie moment of his conception, he should continue for euer true God and true man.

8 Now although this work of the restitution, as well as of the Creation, doth agree vnto the whole Trinity; yet the
seuerall

seuerall persons are distinguished. For the Father sent the Sonne, the holy Ghost did incarnate him, and the Sonne made him selfe of no reputation.

We condemne therefore, the CERINTHIANS, EBBONITS, PHOTIMIANS, SAMOSATENIANS, ARTEMONIANS, and SERVETIANS, who affirmed Christ to be but a bare man: The ARRIANS, EVNOMIANS, BONOSIANS, and ORIGENISTS, who held him to be a God that was created, and that hee was the Sonne, not by nature, but by grace and adoption: The MARCIONITS, and the VALENTINIANS, who denied him to be true man: The APOLLINARISTS, who denied him to be indued with a true soule, and would haue his diuinitie to serue instead thereof: To be short, wee detest all those, that do any waies, either directly, or indirectly, withstand the puritie of the foresaid doctrine.

Defended by WILLIAM MOORES of Nine-se.

PRINCIPLES CONCERNING THE PERSONALL VNION OF THE TWO NATURES IN CHRIST. XX.

VNTO THE FULL VNDERSTANDING
of those things, which wee haue to beleue concerning the person of Christ: it serueth to be needfull, that wee declare how it is, that hee consisting of two natures, is yet but one subsisting person.

1 **T**He second person of the Deity; namely, the word; did so neerely vnite and appropriate vnto himselfe the humaine nature, that these two whole natures, & their proprieties vnited together, are but one subsisting person, Iesus Christ, true God and man: Yet so, as the humaine nature doth subsist in the diuine. Wherefore this vniō is called an Hypostolicall, or a personall vnion.

2 In Christ therefore, there is not one Christ, and another Christ; that is, Christ God and Christ man: seeing the person is onelie one, but yet there is one thing, and another

ther thing, that is, a diuine and an humaine nature, seeing the natures are diuers.

3 Now, although these two natures be inseperable; yet in very deed, they remaine distinct, both in themselves, and also in their essentiall proprieties, and their actions: And therefore, the diuine nature is seuerally, attributed vnto the Deitie, and is humaine vnto his humanity.

4 Wherefore, neither of the natures seuerally considered in it selfe, can be said to be the other. For you cannot truly say, that the Deitie of Christ, is his humanity; or that his humanity is his Deitie.

5 Neither can the essentiall proprieties of the one nature, be more attributed vnto the other seuerally considered, then the one nature can bee said to be the other. For this is no true assertion, to say, that the Deitie was created, is finite; and contained within a place: Nor yet this; The humanitie is without beginning, infinite, and immeasurable, or vncircumscribed in a place; or that it can bee in many places at once, or euery where, or yet any where indeed, any otherwaies, then as in a place.

6 Yet as they are joyned together, that is, in respect of the whole, wholie considered; the word is trulie said to be this man, and this man to bee the worde; not that the one nature is transfused, or turned into the other; but because, these two natures are one only subsisting person, which the Schoole-men call the grace of vnion, or vniting grace.

7 In like manner, although the essentiall properties of the one nature, be not transfused into the other; yet is the word said to be crucified and dead, not in it self, but in the nature that was assumed. In like sort, this man is saide to be Eternall, Infinite, Immeasurable, and God himselfe; not in it selfe, but in the assuming nature, or the nature that tooke flesh.

8 The maner of speaking, is called the communicating of properties, the which in respect of Christ, wholie considered, is Reall; or both in name and in deed: but in consideration of the natures seuerallie considered, it is verball, or onely in name.

9 The Deitie of Christ, borroweth nothing of the humanitie which it assumed: Whereas on the other side, the humanitie subsisting in the Deitie, is perfected by it.

10 Nowe the humanitie of Christ, is fullie indued with so great store of all qualities most excellent, (those onelie excepted, which are so essentiall in God, as they can be in no wise communicated with any creature; and by the powring whereof, the humaine nature should be swallowed vp, and become the Godhead) as in dignitie and glorie, hee doth farre surmount all Creatures; as being inferiour vnto the Deitie onelie: The which fulnes of gifts, the Schoolmen call grace habituall, or fullie possessed.

11 Now this exceeding vertue and power, was powred by degrees vpon the flesh that was assumed; not at the very moment of the vniting together of both natures; In as much, as it behooued Christ to take vpon him such flesh, as was in deede subject to all our infirmities (sinne excepted) vntill that hee, hauing fulfilled whatsoever was necessarie vnto our saluation, had obtained a name aboue al names, the Godhead onelie excepted.

Wee doe abhorre then, both the NESTORIANS, who diuide the person; and the EUTYCHIANS, who either confound the natures, or mingle their essentiall proprieties.

12 The glorifying of the humanitie of Christ, which is ment in the Christian beleife, by ascending into Heauen, and sitting at the right hand of God, hath neither abolished the essence, nor the essentiall properties of a true body.

Defended by STEPHEN BLOIS of Angiers.

PRINCIPLES CONCERNING THE OFFICE OF CHRIST. XXI.

SEING THAT WE HAVE DONE ALREDIE with the person of Christ, it followeth now that we deale with his office. For these two are to be considered in him.

1 **M**Ankinde by reason of sinne whereunto it willie fell, was altogether loste: in such sort as

it could in no wise by it owne strength escape æternal damnation.

2 But God, to the end that hee might affoorde a moste cleare testimonie of his mercie, did appoint in his æternal counsell, to deliuer men from this miserie and calamitye. And to the end that this might bee done without anie impeachment of his justice, he appointed a Mediatour, who should performe all these things that were required.

3 Therefore, seeing to auoide the curse of the lawe, the lawe it selfe must bee fulfilled by men, and this can by no meanes be performed by them: it behoued the Mediator to effect this worke, and not to ouerpasse the very least tittle of Gods Law.

The opinion of the PAPISTS therefore is very wicked, in attributing anie other merite vnto any man, saue onely the merite of Christs alone obedience.

4 Furthermore, seeing it behoued God which is moste just, to punishe the sinnes of men, that by this meanes his justice might be fulfilled: and men could not vndergo the weight of Gods anger, but they should bee euerlastingly swallowed vp thereby: It was the office of the Mediatour, seeing he bare the person of all men, to pay all their debts, and to suffer punishment for them all.

They are againe most wicked, who bring in any other Mediatour of satisfaction in the presence of God, saue onlie this one.

5 And as Christ was vnder the law represented by Prophets, Kings and Priests: so beeing exhibited in his time, hee was annointed to bee a King, Priest and Prophet. In which three callings, his whole office is contained.

6 The Propheticall office of Christ is, to teach men the will of God, and clearely to lay open vnto them his decree concerning the saluation of mankinde, and so to put an end vnto al prophecies: that is, to fulfill all those things that were fore-tolde of him.

It is execrable wickednes therefore, to burden the conscience of man, with new commandements added vnto the worde, or to impose anie lawe vpon the conscience:
and

and much more to adjoine vnto the Gospell, new supplies of saluation.

7 The Kingdome of Christ consisteth heerein, namely, that al his enemies beeing subdued vnder him, as Sathan, sinne and death; he onelie may beare rule ouer his church, defend the same, and bestowe all thinges needfull therevpon.

8 This Kingdome is not like vnto other Kingdomes that are earthlie, but it is spirituall.

And therefore the Iewes are worthelie condemned, with all others, that thinke this kingdome, to consist in a kinde of outward pompe, majestie and magnificence: And they are much more impudent then the Iewes themselues, who will haue the tyrannie of the Romane Prælate, to bee a visible representation of Christs kingdome.

9 The office of Christs Preist-hood was, by some acceptable Sacrifice to pacifie God being offended with vs: And because no other Sacrifice, could bee found meet, and no other Priest worthie for this worke: hee who was without all spot, became both the Sacrifice and the Preist, now also making intercession for vs in heauen.

Therefore the Papisticall Sacrificing Preists, are most grosse seducers, who saye, that in the Sacrifice of their Masse, they offer Christ really, both for the quick and the dead.

Defended by BERNARD CASANOVA of Bearne

PRINCIPLES CONCERNING FAITH. XXII.

HAVING DECLARED THESE THINGS
*which appertaine vnto the person of Christ: it remaineth
that we speak by what means, Christ with all his benefites,
is applied vnto vs.*

1 **C**hristian faith is that onelie hand, whereby wee
take hold, or apply vnto our selues, Christ be-
ing

ing offered vnto vs, with all his benefites, that are necessarie vnto our saluation.

2 This Faith, wee doe first of all distinguish, from that meere agreement of the vnderstanding, whereby it cometh to passe, that we beleue all these things to bee true which are contained in the holie Scriptures : the which agreement or assent, wee affirme that it may arise from the light of nature also, and the arguments that may be compassed by humane reason, without anie peculiar lightning of the holie Spirit, seeing the verie vncleane Spirits themselves do beleue this.

3 We also distinguish this Faith from the assent, whereby some haue peculiarly applied some peculiar promises made vnto themselves, that were diuerse from the promises of eternall life, who notwithstanding were neuer made pertakers thereof.

4 The Faith therefore whereof we now speake, we doe define to bee that assurance whereby, beyond the former assent, the godlie are caried vnto Christ, and so particularlie apply vnto themselves the promise of saluation offered in him.

We do condemne therefore all such sophistrie as doth confound these two sorts of faith, and especially those who taking Faith for the obedience that is yeelded vnto Gods commandements, doe by that meanes mingle the one of them with the other.

5 We affirme this Faith to be the meere giift of God, peculiar only to the elect: and such a giift as in no wise can be repented off, or called back, or beeing the most sure & immouable remedie vnto the saluation of all the elect.

Wee detest therefore all those, who imagine that Christ and his sauing grace may be receaued, by any merite, either preparatorie, or fore-scene. And especiallie all these who dreame, that Christ may be conuaied vnto vs, with the hand or mouth of the bodie.

6 We denie also that this Faith can euer vtterly be lost, although at some times, euen in the most holie men, it bee a sleepe, as the minde is in those that are overcome with
drinke:

drinke: and notwithstanding that some haue, as it were, a shadow thereof begun in them.

7 This faith doth God creat, at what time, and in what measure it pleaseth him, strengthening and increasing the same, by little and little, though neuer perfecting it while wee are heere; yet graunting so much of it in this life, as is needfull for the elect to obtaine the victorie: Nowe in the life to come, he doth fulfill in deede, that which we beleeued and hoped for, while wee were heere on earth.

We doe execrate and detest therefore, the CELESTINIANS, and the ANABAPTISTS, who dreame of a perfection of faith and righteousnes in this life, and doe abollish the dailye growth of repentaunce, and our continuall praiers, which euen vnto our last gaspe, we are to make for remission of sinnes.

Defended by BENIAMIN CRESSONIVS of Burgundy.

PRINCIPLES CONCERNING THE CAUSES AND EFFECTS OF FAITH. XXIII.

1 **T**He efficient cause of faith indeede, and to speake properlie is one; to wit, the mercie of God; that is, if the Father in the Sonne, by the holie Ghost, that the same Coesseutiall power of the Father and the Sonne, by the which man at the first was created in the image of God should restore in vs the same being left.

2 The ordinary meanes whereby the same is wrought, (that is, wherby both the vnderstanding of man, is framed vnto a sauing knowledge of God in Christ, and a particular receauing thereof; and also the will powerfullie disposed vnto a right order of the affections) is the preaching of Gods worde, deliuered vnto vs be the Prophets and Apostles, and for that cause, (so farre as it concerneth the elect) appointed to be in the Church.

3 But here two extremities are to be taken heed vnto: the one of the ENTHUSIASTES, who do not only distinguish

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but

but also separate the internall word as they call it: that is, the worke of the Spirite of God in our soules, from the preaching of the written word: whence followeth not any faith, but rather a meere dotage. The other is of those, who after the manner of Sorcerers, do transfer the efficacie, which is the proper and incommunicable worke of God onlie, either vnto the ministers which speake, or to the Sacramentall elements: wheras notwithstanding, they haue no other effect, then to represent these things to our vnderstanding, which, according vnto Gods ordinaunce they are appointed to signifie.

Wheras then the ministers are said to worke together with God, it is so to bee taken, as they are vsed, but for the outward planting & watering: when as in the meane time, the whole force which worketh in the vnderstanding and the will, doth flow from God only.

4 Now that which we haue spoken of the Ecclesiastical ministerie, is so to be taken, as in the meane time wee are to know, that God as often as it pleaseth him, is able in a moment by the inward operation of his Spirit, extraordinarily to regenerate his elect.

5 But this extraordinarie worke of God, is neither to be expected for of vs, nor yet rashlie to be admitted.

6 Now the most sure way to try it, whether it be trulie from God, or no; is this: namelie, that whether it be by the ordinarie hearing of the word: or, (which hath beene alwaies most seeldom) whether God worketh by extraordinarie inspiration; it must needes euermore teach the verie same doctrine, which the written word of the Prophets and the Apostles do teach.

7 There is not at all times the like majesty of the good order of this sacred Ministerie, because the Lord doeth as often, and as farre as hee thinketh good, reuenge the negligencie and wickednes of the Sheep-heards, and the contempt of the sheepe in such sort: that sometimes it is darkened by spots of filthinesse: and otherwhiles for a time, it goeth as it were, cleane out of sight, as it came to passe in the former ages.

8 Yet the Militant Church, either priuate or publicke from others, or by means of priuate reading, hath euer enjoyed, and euer shall enjoy the hearing of the worde, and the vnderstanding of the trueth that ariseth therefrom.

9 Nowe that true and liuely faith, whereof wee speake, is no lesse made knowen, by the perpetuall and necessarie effects thereof, then is the life of the bodie, by motion and sense.

10 But these effects doe not giue beeing vnto faith, or informe the same, as the Sophisters doe most absurdlie dreame, but they are the vndoubted and sure signes of it.

11 These effects are partly caried out of vs vnto Christ, with whome we are vnited by faith, and partly they do beget some things within vs.

12 The outward effects, in asmuch as they doe peculiarly apply Christ and his benefits, vnto those that beleue, are therefore the most excellent, and of greatest account. And they are, both the full remission of all sinnes, as well originall as actuall, by the blood of Christ, and also, the bestowing vpon vs, of all righteousness fulfilled by him, together with the most full restoring and repairing of our nature in the flesh of Christ: All which, are freelie by faith in Christ, imputed vnto vs, who take holde both of him and his gifts.

13 Another effect of our spirituall joyning together with him by faith, is; that he gouerneth by his holy Spirit, both our vnderstanding & wil, being sanctified and brought out of darknes vnto that marueilous light; so as we begin to thinke, to will, and to doe, the thinges that are of God.

This selfe same Spirite, encreasing faith in vs, being now not vnder the authoritie of the law and the flesh, but vnder the grace of effectuall Regeneration; doth teach, comfort, raise, and confirme vs in all our conflicts against Sathan: ~~We~~ will wee obtaine the crowne, which is giuen of free gift, though vnto these onely, that do lawfully striue and ouercome.

Defended by HILARIVS FANTRATAN Englishman of Guernzie.

PRINCIPLES CONCERNING MANS
IUSTIFICATION IN THE SIGHT
OF GOD. XXIII.

1 **T**Hat we may haue a sure foundation of æternall life, and may worship God in this life with a quiet conscience; the doctrine of mans justification in the presence of God, is very necessary.

2 Iustification therefore, is a free imputation of righteousness, made of God, by and for Christ, to saluation vnto euery one that beleueth.

3 But in asmuch as God is exceedingly mercifull, and exceedingly just, and that his mercie doth not abolish his justice, which remaineth vniolated; it behooued, that his justice shuld be fullie satisfied, before such time as he could poure forth his mercie vpon mankind, and therefore that Christ should be God and man.

4 For he who is onelie man, cannot be able to sustaine the wrath of God; nor on the other side, hee who is onelie God, because, that God can bee subject vnto no kinde of suffering.

5 Therefore God the Father, beeing drawn in mercie, woulde haue his onely begotten Sonne, at the appointed time, to become true man, without any confusion or mingling of the natures, might reconcile men vnto God.

6 The efficient cause therefore, of the righteousness imputed vnto vs, is the mercie of God the Father, and his free loue towards vs: for he it is that saueth and justifieth.

7 The materiall cause, is Christ crucified, and risen for vs, where three things come to bee considered: the one whereof, consisteth in the punishments, whereby hee hath most fullie satisfied for all our sinnes: The other standeth in his obedience, & the fulfilling of the whole lawe, by him for vs: the third, is the most perfect repairing, and integritie of our nature in the flesh, which Christ tooke vpon him; wherby the filthines of our nature is couered, that it cometh not into the sight of God.

8 The formall cause, is the verie imputation of Christs righteousness, by meanes whereof, we are accounted to be freed from sinne, just, holie, and heires of æternall life.

9 The instrumentall is of two sortes, the one in respect of God that justifieth, which is Christ himselfe; the other in respect of vs, that lay holde vpon imputation of righteousness; and the same is faith, imbracing firmly the promises of the grace of God in Christ.

10 The finall likewise is two-folde; the one in respect of GOD, and that is, that hee might declare his righteousness vnto men, by partaking the same with them, and also the glorie of his name, the which hee maketh more cleare in the vessels of mercie: the other in respect of vs, that wee may at the length, enjoy indeed that life, which is laied vp for vs in the Heauens, which now we possesse by hope onely.

11 The effect inhærent in vs, as in a subject, is that newe qualitie, which is called inhærent righteousness, or regeneration, which in no wise doth absolue vs in the presence of God; but is onely a most sure witnes of our engrafting into Christ, and therefore, of our free absolution in him.

12 This righteousness, seeing it cannot bee giuen vnto anie, saue onely vnto the elect by faith, hath annexed vnto it, the gift of perseuerance; although by their fault, it seemeth sometimes to be ceased.

13 Whence we gather, that they, who haue bene once endued by God with this righteousness, can neuer fal away from his grace, and as for them that shall neuer bee partakers heereof, they shall perish for euer.

We do therefore condemne those, that gaine-say this Doctrine.

I The LIBERTINES and the EPICVRES, who when they heare that man is not justified by workes, nor by his owne righteousness, but by the righteousness of another; namely, by the righteousness of Christ imputed by faith, casting off all care of good workes, haue endeuoured, and daily do labour, to bring a kinde of prophane and godles securitye into the Church.

II The PAPISTS, who denie that wee are justified by Faith onlie, but do attribute part of our justification vnto workes, and such workes as are meritorious.

III OSIANDER, who held that man was justified by the essentiall righteousnes of God.

Defended by WILLIAM QVARCINVS Tarbiensis.

PRINCIPLES CONCERNING SANCTIFICATION. XXIII.

*SEING THE EFFECT OF FAITH IS
twofold, Iustification and Sanctification: it followeth that
hauing spoken of the former, we adioyn the latter vnto it.*

I **H**ere first of al, we do especiallie distinguish, Sanctification, whereof we are now to speak, from that most perfite integritie which in Christ is imputed vnto vs, as the effect is to be seuered from the cause, and the fruit from the tree.

2 To expresse this wherof we now speake, there do occurre manie & diuerse names in the holie Scriptures, as are these especiallie in the new testament: Sanctification, regeneration, newnes of life, Baptisme taken passiuely, Spirit, mortification of the olde man, and the quickning of the newe, with other the like phrases, which would be too long to be heere recited.

3 Sanctification in this place we describe to be an effect proceeding frō the holy ghost, working in the minds of the faithfull: wherby, by a little & a litle, euen vnto the end of this life, as the naturall corruption is purged, so the image of God is repaired in vs, vntill, after death, it be perfectly finished in the other world.

4 This giift (as also all others) which it bestoweth vpon vs, dooth the holie Ghost whollie drawe from Christ, in whome the Scripture giueth vs speciallie to consider in his death, buriall and resurrection, the subduing of that originall corruption of ours, which was imputed vnto him: whence

whence it commeth to passe, that wee deuide our whole sanctification into these three members; mortification, buriall of the old man, and the rising againe of the new.

5 The mortification of the olde man, wee call the effect of that spirituall and most powerfull application of the death of Christ, wherby our corruption, receaueth a deaths wound; so that it is no more so powerful, to stirre vp in our minds, wicked motions, & such as are contrary vnto Gods will.

6 The burying of the olde man, is also an effect of the spirituall application of Christs buriall, whereby, our olde man, being alreadie wounded by that deadly stroke, dieth by little and little, vntill at the length, after the death of this bodie, it be brought to nothing: For as the buriall of the bodie, is a going forward of death; so also, the burying of the olde man, is nothing els, but a continuance, still proceeding further and further, of that mortification which went before.

7 The raising againe of the new man, is also an effect of the spiritual aplication of the resurrection of Christ, wherby it commeth to passe, that the new man is raised vp in vs, that is, that the qualities of our minde (to wit, our vnderstanding and will) are renued vnto true holines of life.

8 These being renued by faith, powred into vs, though all the time of our being heere; we doe but in a sort vnderstand, and will the thinges that are of God: yet neuertheless, our workes which belong vnto Gods seruice, are fauourable accepted by his Majestie, as proceeding from Christ, liuing and working in vs by the holy Ghost.

9 In this respect then, we make this difference, between Philosophicall and Christian vertues, that the former proceeding from a minde, not yet regenerated; are no other, then filthie and impure, in the presence of God; whereas, the latter on the other side, doe of fauour please God, and are in mercie crowned by him, because, hee looketh vpon them as fruits of faith, flowing from Christ, who is the Author of all our purity and holines.

10 Out of these thinges which haue bene spoken, may
be

be vnderstood, not onely al the parts of our sanctification, but euen the causes which concurre for the making vppe thereof, may bee so easilie gathered; as it may be well perceaued, that we put the holy Ghost for the efficient, sayth for the instrumentall, the force and efficacie of that essentiall holines which is in Christ for the materiall, the renewing of our whole minde, from impure, vnto pure and vpright qualities for the formall; and the worshippe of God tending vnto his honor and the loue of our neighbour, according vnto the prescript rule of the first and second Table, for the finall cause thereof.

II Whence it appeareth, that the Libertins who loath the practise of good workes, are not to be reckoned vp amongst the number of true Christians; seeing they neglect the chiefe end of a Christian life. It appeareth also, that the PELAGYANS, and the halfe PELLAGIANS the PAPISTS, are to bee detested, because, the former of them doe affirme, that we are sanctified by nature onely: the latter, partly by nature, and partly by grace.

Defended by FRANCIS BEFAVRIUS of Beame

PRINCIPLES CONCERNING THE IV- STIFICATION OF SINFVLL MAN IN THE PRESENCE OF GOD. XXVI

I **I**N asmuch as, our whole saluation consisteth in our justification before G O D; it is needfull, that wee maintaine the true doctrine thereof, against al the corruptions of the same; if so bee that wee will obtaine saluation.

2 This justification then is, when God doth attribute the sanctification of his Sonne Iesus Christ, performed for mankind, vnto those that beleue in him.

3 For whereas God is exceedinglie merciful, and exceedinglie just; his mercie indeed, did desire the redemption of man, but his justice demaunded an absolute, and euery way a perfect satisfaction for the same.

4 To the end therefore, that the Lord might bestow his mercie vpon vs; it was needful that his iustice should be satisfied.

5 Now the most seuerer iustice of God, could not be satisfied, either by him, who should be onely man; (because, no Creature, no not the Angels themselues, can so sustaine the waight of Gods anger, as they may be deliuered therefrom; much lesse deliuer others:) or yet by him, who should be onely God, because the Deitie cannot bee subiect vnto any sufferings.

6 Therefore God the Father, mooued by his vnspokeable mercie, would haue that onely Sonne of his, Coessentiall and Coeternal with him (as he had promised vnto the Fathers, when Sin first entered into the world) at the time appointed, to become true man, who, as beeing true God and true man, without any confusion of the two natures, might reconcile men with God.

7 Of the iustice of this Mediatour, the which iustice is laied against those thinges, that make vs guiltie of Gods wrath, there are three parts. The one is, the penalty sustained for the satisfaction of all our sinnes, which hee discharged to the verie vttermoost farthing. The other is, the absolute fulfilling of the whole lawe of GOD, thereby couering our whole guiltines, both that which wee haue by our originall blemishe, or by sinning sinne, and also by the sins that are the most bitter fruits of that root. The third is, the repairing of our humane nature, in that most perfect humanitie, which Christ tooke vpon him; whereby all our corruptions and staines are blotted out.

8 The righteousness of Christ profiteth vs nothing, vnlesse it be made ours.

9 Now it becometh ours, not by any infusion, either Essentiall, as OSIANDER dreamed, or qualitatiue, as the jangling Sophisters doe auouch; but by a spirituall apprehension or applying of Christ, effected in our mindes; after the which, followeth the free imputation of that threefold righteousness, which is inherēt in the man Christ onely, as in the subject.

10 Of this spirituall and most effectuall apprehension and application, the only inward instrument, is true faith, which is that full assurance, whereby euery one that beleeueth, doth imbrace particularlie, the righteousness of christ offered, as appertaining vnto them.

11 This faith is in noe wise of our selues, but from the meare grace of God, the holie Ghost mercifully creating the same in the vnderstanding, and the harte of the elect, that is, being the cause that after they haue heard, and vnderstood the worde of the Gospell, they doe trulie beleene although not perfectlie: whoe also doth afterwarde seale vp and nourishe this gift in them: as they doe learne more and more, by the dailie hearing and meditation of the word of the said Gospell, and as the Sacraments annexed vnto the worde, doe most effectuallie witnesse vnto them.

12 Now as the same Christ, doth reconcile them vnto his father, and purchase vnto them the title of the heauenlie inheritance, who being frelie made partakers of that three-folde righteousness, doe lay hold vpon him by faith: euen so, doth hee sanctifie them by his Spirite, abolishing the olde man in them by a little and a little, both kindling a new light in their vnderstanding, and also stirring vp holie motions in their wils, to the end, that strongly resisting with all their might, the reliques of the old man; they shuld beginn both to will, and to doe that which is good.

13 That newe qualitie then, called inhærent righteousness, and regeneration testified by good workes, is a necessarie effect of true faith: whence it is to bee gathered, that good workes are by no meanes the causes, but onelie the witnesses of that imputed justification, whereby alone troubled consciences are at rest: for they are no otherwise to be considered, then as things, that necessarilie followe the beleeuers, being already justified in Christ.

14 Therefore we are said to be justified by faith onelie, without any works; not that true faith is at any time alone or destitute of good works; but in asmuch as workes, how good so euer they be, do not concurre or auaile to the obtaining of the righteousness of Christ.

15 The

15 The square and only rule of these good works, according to the which they are to be directed, & most diligently to be waied; is the wil of God laied open to vs in the law.

16 Now althogh that they, who are after this maner reconciled vnto God through Christ apprehended by faith, do daily sin; and though also, that their good works are not every way perfect, but defiled by sinne, (whereof wee haue many remnants stil continuing in vs after our renuing) yet those that do beleue, are to feare no condemnation, but may assuredly wait, and looke for æternall life; wherof they shalbe yndoubtedly partakers.

These Doctrines therefore are to be detested.

- 1 That no man can be assured of his saluation.
- 2 That the naturall remnants of Free-will, beeing holpen by preuenting grace, do worke together with (or further) the first grace to beleue, & to do good works
- 3 That Iustification before the tribunall seat of God, is to be attributted, if not wholie, yet in part, vnto good workes, and that as being meritorious.
- 4 That the essential righteousness of christ, that is, whereby Christ was God, is powred into vs, which was the phrenesie of OSIANDER.
- 5 That we cannot be justified by a righteousness that is not inhærent in our selues.
- 6 That our Iustification in the sight of God, is an effect of our Regeneration.
- 7 That it is false, that wee are justified by faith.
- 8 That Christ dooth purchase the dignitie of merit by our good workes, which is a new-coyned falshood of the Iesuits.
- 9 That the law which God hath left to vs in the Scriptures, is not the onely rule of good workes.
- 10 That the merrites of Christ onely, are not sufficient for vs vnto saluation.
- 11 That Christ, in regard of the guilt and the punishment, hath onely satisfied for sinnes past; that is, for sinnes going before Baptisme.

- 12 That in the finnes, which follow baptisme, the guilt is onelie remitted, and not the punishment also.
- 13 That originall sinne is vtterlie taken away by Baptisme, and that, by the worke wrought.
- 14 That the good works of the faithfull, are in no wise sinfull.
- 15 That there may be some workes of Super-errogation.

Defended by BARTHOLOMEV REODINGE of Hafia.

PRINCIPLES CONCERNING GOOD WORKES. XXVII.

1 **G**ood workes are as necessary for the sound and the vndoubted discerning of true sanctification in a regenerate man, (wherof we haue spoken) as are good fruits in a tree that beareth, to shew that it hath bin rightlie grafted.

2 We call good workes, the effects of those actions onelie, which in the regenerat by the working of the Spirite of God through faith, are squared according vnto the pre-script rule of Gods law, that in them God might be glorified, and our neighbours helped.

3 There are foure things then to be especiallie obserued in this definition; the holy ghost, as the efficient cause, Faith the instrumentall, the law of God the formall, Gods glorie and the edification of our neighbour, as the finall.

4 Out of these former parts rightlie vnderstoode, the whole doctrine of good workes is made cleare; and with all the false doctrines, both of ancient and new writers in this argument, are out of them easily confuted.

5 In the first place then, to speak of the efficient cause, we affirme, that we are enabled to doe good workes, onely by the grace and assistance of the holy Ghost, reuening our harts, when as it doth incline our vnderstanding, our wil, & all our members, which are turned from God, in such sort, as we do obey the knowen will of God: for the worketh in vs both to will and to do.

The

The PAPISTS then are deceaued, who leaning vpon their owne strength, do brag of their free-will, and their naturall abilities, as if it laye in them to preuent or go before the first grace, by a kinde of Preparation: and as though of themselues they could in a sort bring foorth good workes.

6 Secondly, as faith cannot be without good workes, so good workes can not be, where there is no faith.

Whereupon we condemne their errour, who boldlie auouch, that good workes were, or coulde bee done by profane men, or such, as were not endued with faith, howe just and wise soeuer they were accounted: seeing whatsoeuer is done without faith, is sinne.

7 Although wee professe that good workes are no lesse necessarily conjoined with faith, then light with the Sunne, or heat with the fire: yet do we not say that they are therefore respected of God, as though by them we deserued; either to bee justified before him, or to bee made his Children.

8 And they are to be accounted to deale no lesse impudentlie then rashlie and ignorantlie, who raise vp the slander that we contemne and reject good workes, because we hold that men are justified by faith onlie.

9 Thridlie, seeing the Law of God is the cause which giueth the forme vnto good workes, (that is, the name of true goodnes) we auouch that none of those things which haue no other ground then the bare will or reason of man can be reckened among good workes.

10 In like manner, that a man may bee said to do well it is not sufficient, that what he doth be found to be commanded in the Law of God: but this also is required, that he assuredlie know, that what hee doth bee enjoined vnto him by the Lord, and that he doe it with an intent to obey God therein: For whatsoeuer is done with a doubtfull conscience, is sinne.

11 And although the good works of the regenerate be not perfect, because, we cannot in this life, (no not though we be assisted by the holie Ghost) liue according vnto the

prescript

prescript of Gods law; but rather our good works are stained with manie blemishes: yet they do please God; not for any worthines of theirs, but partly because our defects are couered, by the holines, merites and intercession of christ, and partly because GOD, dooth of fauour, approoue and crowne them, not as they are in them selues, but as the effects of his Spirite in vs, and witnesses of our faith.

Whence wee gather, that the DONATISTS, PELLAGIANS, PHARISIES, ANABAPTISTS, MONKS, and the rest of that batch are to bee condemned, who brag of a perfection of life and obedience, and doe securelie rest themselves in their own workes, as though they were in euerie point answerable vnto the law of God.

12 Lastly, although we haue said, that the ends of good workes, are the glorie of God, and the ædification of our neighbours; yet doth it not therefore follow, that thereby other ends of greatest moment be excluded; of which sort, are the testimonie of a good conscience, the sure token of true Religion or Christian faith, the assurance of our æternall election, the auoyding of the punishment due vnto euill workes, and the vnderferued obtaining of the good workes.

Wherefore we may iustlie accuse all Atheists, Antinomians quarrellers with the law, as though it were repugnant vnto it self; Hypocrits, Libertines, and impenitent persons, as guilty of impietie; who either do despise good workes as being vnprofitable, or condemne them as burdensom vnto the conscience.

13 Neither is it to bee concluded, in asmuch as in this mater, we make mention of rewards, as the scripture doth, that therefore, they are by merite due vnto good workes: For whatsoeuer wee doe or can woorke, the same are wee bound to doe; and although wee had doone all, yet must wee confesse our selues to be vnprofitable seruants.

We doe againe heere abhorre, the MANICHÆES, PELLAGIANS, Pharisies and Papists, who euerie hand while, thrusting vpon vs that prodigious dreame of their own, concerning the merits of good workes doe thereby obscure

scure and diminish the onlie merit of the satisfaction of Christ.

Defended by Iohn Bayne of Bearne.

PRINCIPLES CONCERNING THE LAW OF GOD. XXVIII.

*SEING WE HAVE ALREADIE SPOKEN
of good works: it now followeth, that we deale with the rule
thereof, that is with the law of God.*

1 **T**He lawe of God, is the manifestation and declaration of his will, published by himselfe, whereby is described, both the true inward worship of God, and also all the duties of man towards man.

2 This lawe is deuided into three partes, Morall, Ceremoniall, and politicke or iudiciall.

3 The Morall law is that, which prescribeth the rule of Godly and vpright life, in the presence of God, the which rule is onelie the will of the law-giuer alone, and it is deuided into two Tables: The former whereof, is concerning God: The latter is touching our neighbour; the former is comprehended in four commandements most orderlie set down; and the latter in six: whence it ariseth, that the morall commandements are ten in number.

4 The Ceremoniall law, was as it were, a certaine picture or shape, (exhibited vnto the outwarde senses) of the inward worship of God: the which portion of the law, partlie (as far as it was adjoynd vnto the Morall) testified vnto men, what in themselues they deserued: namely, æternal death and damnation; and partly (as far to wit, as it respected the Euangellicall promises of Christ, that was to com) did shadow our full deliuerance in Christ, from that misery and calamitie.

5 The Iudiciall or Politicall lawe, was the doctrine of those externall actions, whereby the ciuill Common-welth of the Iewes was to be gouerned.

6 The

6 The Morall law may be also rightly called the law of nature, because that God had ingraued the same at the first creation in the mindes of men, in such sort, as men should haue bene borne endued with the full knowledge thereof; if sin had not for the most part darkened the same in them.

7 Now, because it was so growen out of vse by reason of sinne, as in a manner, it seemed to bee altogether blotted out: Therefore, the Lorde thought good to publish, renewe, and giue the same in writing vnto his people, that they might not haue any excuse of their ignorance.

8 It was in this sorte renewed, first of al, to the end, that compelling men (by the sight of the repugnancie, which is betwene that diuine rule of justice, and our own affections & behauior) to acknowledg the corruption that is in them; and the fruit thereof, it might pronounce them worthie of eternall damnation.

9 Next, that finding them guiltie of condemnation, it might by accident drawe them to seeke remedy els-where, namelie, by the preaching of the Gospell.

10 Thirddie, that hauing gotten the elect regenerated by the holie Ghost, it might bee vnto them a teacher of true holines towards G O D, and charitie towards their neighbours.

The PELLAGIANS then erred most falselie, who thought, that the lawe was giuen vnto men, as though they (beeing enabled by nature to performe the same) onelie stood in neede to be put in minde of their dutie by it: In which error, also euen at this day, the halfe PELLAGIANS the Papiests doe in a sort continue.

11 Nowe whereas the lawe is saide by PAVLE, to make sinne more sinful, to procure wrath to be the sting of sinne and of death, it is to be vnderstoode, that this is done, not by the fault of the law, but by our corruption, euen as the the Gospell is vnto some, the sauour of death vnto death, not of it selfe, but by accident.

12 The morall law, in consideration of the Saints, that is, of those that beleue, is abollished by the comming of Christ, as farre as it had power to condemne; and that because

cause Christ was made a curse for them. But it retaineth still a double vse in the elect: namely, that it might with the feare of punishment, keepe vnder the olde man, (the remnants whereof is as yet in them) and instruct their new man in the wayes of the Lord. Now in respect of the impenitent, it retaineth, and will vnto the worlds end retaine, that first end, which is to conuince them and condemne them without all hope of mercie: And as to the other two profitable vses, by their owne fault it is in no whit auaileable vnto them.

The Libertines therfore, the Antinimonians, and the rest that reject the moral Law, are execrable & accursed.

13 The Ceremoniall Lawe, is altogether abolished as touching the vse of it, seeing the bodie it selfe which was shadowed by those figures, is alreadie come.

The doctrine of the Pharisies is to be condemned: & the Ebionits also, who taught that the obseruatiō of the ceremoniall Law, was to be joined with the Gospell.

And their error is much more to bee damned, who haue the traditions of mē in the same accōt, that these Iewes had the Ceremonies appointed by the Lord.

14 The Lord in steede of the whole outward worship of the law now abolished, hath apointed (in the assemblies of christian Churches) the administratiō of two Sacramēts, the which is to be celebrated in those rites, that are strictly according vnto that rule which hee hath set downe: vnto which rites it is vnlawfull for any man, either to adde, or to detract away.

15 The Politick or Iudiciall law is also abolished, because Christians are not bound to rule their commonwelths after the same form, that the polity of the Iewes was gouerned, that generall æquitie notwithstanding reserued alwayes vniolable, according vnto the which, al humane lawes are to be squared, which is, that they be just and right,

We reject the therfore as phantasticall men, who teach that Christians are necessarily bound to vse the politick lawes of the Israelites, and none other.

Defended by PETER PERRON of Lansanna.

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PRINCIPLES CONCERNING THE PREFACE OF THE LAW, AND THE FIRST
 COMMANDEMENT THEREOF.
 XXIX.

SEING WEE HAVE ALREADIE DONE with the Preface of the Lawe, and the diuision thereof: it now remaineth that we deale severallie with enery precept of the same: the which wee will handle in that verie order, that they are set down. And first of all we will speak of the Preface, and of the first commandement of the Law.

1 **T**HE first words of the Lawe, are a Praeface, which dooth neither forbid nor command any thing, that belongeth any wise vnto the ends of the things, that are to bee done.

2 The Lord before hee would begin to set downe the commandements, thought meet to vse a kinde of proëme or entrance, both that he might thereby procure authoritie, loue and reuerence vnto his Law, and also prepare the hearers to be attentiu, easy to be instructed, and willing to giue eare.

3 The hearers are made attentiu, { 1. by this word and exhortation [HE ARE.]
 2. by the majesty of God who speaketh, [I IEHOVA.]

Easie to be instructed { 1. by the shortnes of speech vsed vnto them.
 2. by the order and distribution of the commandements.

Willing to giue eare, by putting them in mind, { 1. of the benefite of Adoption, [THY GOD.]
 2. of the late benefite of their deliuerie out of egypt [WHICH BROUGHT THEE OUT OF THE LAND OF EGYPT, AND OUT OF THE HOVS OF BONDAGE.]

4 Now

4 Now the Lord did this (not, that he might allure men by a kinde of eloquence, as it is the custome of the most: (For the spirite of God dealeth not with vs by the persuaſiue speeches of mans wiſedome) but that he might frame himſelfe vnto our capacitie and diſpoſition: and that hee might ſturre vp the dulneſſe of our fleſhe, by that meanes that might beſt do it, and be moſt beſeeming his maieſtie.

5 This Praeface doth in generall define vnto vs, who is the true God; wherein God doth ſpecially direct his ſpeech vnto Iſraell in ſuch ſort, as in them he ſpeaketh vnto al nations, as hauing promiſed, that all nations ſhall be bleſſed in the ſeed of Abraham.

6 Ther are three things to be diligētly marked in euery commandement of this Law: firſt, the perſon of the Lawgiuer, then the perſon vnto whome this Law is giuent: thirdly, that which is either cōmāded or forbidden to be done,

7 The word IEHOVA, is to be referred vnto that diuine authoritie, which the Lord by the right of his creation and providence hath ouer all creatures. For hee is thence called IEHOVA, euen becauſe hee is, and maketh all things that are to bee, and to ſubiſt: and withall, doeth adminiſter life and ſuſtenance vnto them.

8 In euery one of theſe commandements, the whole is to be vnderſtood and gathered out of the part, & from the outward act, we are to reaſon vnto the inward.

9 By the affirmatiue, we muſt alwaies gather the negatiue: & cōtrariwiſe: to teach vs, that we are not only biddē to abſtain from euil, but alſo to be careful of doing good.

10 The true & the lawfull inward ſeruice of God, is eſpeciallie contained in the firſt commandement, which is nothing elſe, but the worſhipping of the true God, according vnto the preſcript of his Law.

11 The end of the firſt commandement is, that God among his people will beare rule ouer all, & whollie enjoy his authority. And to the end that this may come to paſſe, he cōmādeth al impiety, & al falſe opinions cōcerning God to be far from vs: & in like ſort, he enjoineth him ſelf to be worſhipped & adored of vs, in the true praetiſe of godlines.

12 Furthermore, although that the duties which wee owe vnto God be innumerable, yet they may bee not vnproperlie referred vnto four heads: The first is the inward acknowledging, whereunto is joined as an addition, the spirituall obedience of the conscience: the second is an assured trust: the thrid is, inuocation, or prayer. The fourth and last, is thanksgiuing.

13 The inward acknowledging, we make to be a knowledge of the true God, joined with the assent of the conscience, reuerence, and submission.

14 Assured trust, is a secure resting vpon him, arising from the knowledge of his sauing will.

15 Inuocation, is the betaking of our minde vnto the trueth and promise of God, as vnto the only fortresse of our saluation.

16 Thanksgiuing, is the profession of a thankfull minde, whereby the praise of all the good things that wee receaue, is yealded vnto God, as vnto the giuer of them. Now, as God doth not suffer any of all these things to be deriued else where: so he commandeth all of them to bee whollie attributed vnto himself.

17 To be brieve, wee are bound to content our selues with one God, and therefore to put far from vs all fained Gods: neither is the religious worship of God to bee rent in peeces, which he only claimeth to himself alone.

Defended by ANTONY RENNALD of Galescoine.

PRINCIPLES VPON THE SECOND

COMMANDEMENT OF GODS

L A V V E.

X X X.

1 **E** Ven as the acknowledging and inward worshiping of on God, is especiallie in the first commandment: so the second commandment doth set down the outward worship of the same God, from the contrary.

2 The end is, that all religious worship, euen that which is outward, is due vnto God onlie: and such a worship, as is agreeable vnto his spirituall nature.

3 This

3 This commandement consisteth of three members: for God first of all forbiddeth the making of any image to represent his diuine godhead. Secondly, he forbiddeth any worship to be yealded vnto him, in any image: Thridlie, hee bringeth a twofolde reason of this commandement: the one, because hee is the onlie æternall G O D, and therefore can bee represented by no bodilie shape or forme: the other, because hee alone is able both to reuenge most seuerelie the contemners of his name, and also infinitely to blesse his true worshippers.

4 All those therefore, whosoever haue at any time bin, not onely the worshippers of Images, as of holie thinges; but euen the markes of them to that purpose, are once for all condemned as superstitious in this commandement.

5 Foolish therfore is that opinion, which the Grecians haue nowe these many yeares maintained, who tolerating painted Images, doe altogether refuse grauen Pictures, or any that are made of solide matter.

6 Ridiculous also is their ignorance, who make a difference betweene the Greeke word I D O L, and the Latin name Image.

7 Friuelous also is that three-folde distinction of religious worshippe, [a] LATRIA, [b] DVLIA, and [c] HYPORDVLIA, which hath beene latelie in part inuented, and in part depraued by the Papists.

8 Neither is their euasion to be lesse condemned, who to the end, they may excuse the sin of Idolatrie, do affirme; that they worship not the Images, but that, which is represented by them.

9 Yet wee doe not holde all Images to be forbidden in this commandement, but such as are ordained for Religion sake; the religious vse whereof, the worde of God doth therefore condemne; because it is contumelious, both vnto God and his creatures.

10 And seeing, that the Temples or Churches of Christians, are ordained for the vse of Religion; it is vnlawfull to place Images in them, which the ancient & purer churches wanted, for the space of four hundred yeares, where-

a Worship
due vnto
God.
b Seruice
due vnto
Idols.
c And double
seruice
due to the
Virgin Ma-
rie.

as since that time, standing Images, were at the length suffered to come in after painted walles had beene admitted, & togeather with the standing Images, that horrible madness of Idolatrie suffered to take place, which cannot as yet be thrust out.

11 We grant then, that there is another manifold lawfull vse of Pictures: for some of them were Typicall, in the old Testament; yet not by man, but by Gods appointment, and not to the end, that any wise they should bee worshipped, but that they might represent some diuine thing, vnder the shape of that which was visible vnto the eie, as the brasen Serpent was the figure of Christ, and the shape of the two Cherubins, that sat vpon the holy Arke, resembled the Majestie of God, attended vpon by his Angels.

12 These examples doe nothing auaille them, who by this pretence doe defend, that Images may be tolerated in the Churches of Christians; For the figure of the Serpēt, was not placed in the Tabernacle, neither was it made to the end it should be preserved; much lesse, that it should be anie wise worshipped, and it was afterward justlie broken in peeces; and the Cherubins, together with the Ark it selfe were so placed, as they were not be seen by those that came into the Tabernacle.

13 There is also an Historicall vse of them, whereby profitable stories drawn, either out of the Scriptures, or out of other writers, may be laid before vs: the which, notwithstanding, how dangerous they are to bee set vp in the places appointed for the vse of Religion, both the practise of the auntient purer Churches, and also the admonitions of the writers of those times doe witnes; and euen experience doth teach vs.

14 No man also, of any sound judgement douteth, but that some paintings and caruings may bee vsed for ornaments sake, and euen in the places appointed for the exercises of Religion; so that they be such, as it may appeare, that no opinion of any religious worshipp, may any waies arise thereof: Of which sort, there were not a fewe, in the workmanship of the Temple, and that among the verie holie

lie vessels themselves.

15 They are also profitable, to come to the knowledge of the nature of manie things; as are the pictures of beasts, Trees, Cities, and Countries: and that in such sort, as sometimes they are necessarilie required in the deciding of controuersies in ciuill judgement.

16 The strength of God opposed vnto the vanitie of Idols, is mencioned [a] in this commaundement, against those, who attribute vnto them some abilitie about the power of men, either to hurt or to helpe.

a I Iehoua
thy God, the
strong God
am jelous.

17 God indeede is subject vnto no passions or affection: He notwithstanding doth here compare himselfe vnto a jealous Husband, that to the end we may know, that hee will haue vs to bee wholie consecrated vnto himselfe; and that he can in no wise abide, that any besides himself shuld be partakers of our loue.

18 The Sonne indeed shal not beare the iniquity of the Father; but the same soule that sinneth shall die: Notwithstanding sinne is so odious in the sight of God, that it is not a matter vnbecoming his justice, to deprive the seed of the wicked of his grace, the light of the truth, and all meanes of saluation: Yet can no man complaine, seeing all men are guiltie of the curse.

19 The Children of the wicked then, are deprived of the blessing of God, because the Lord doth take the occasion therof from the finnes of their wicked Parents, whose waies the Children do tread, and whose proper sins therefore, do deserue temporal and æternall punishment.

20 God doth loue righteousness, in such sort, as he doth blesse, not onelie the Fathers themselves, that are carefull of righteousness, but euen their posterity also: and that, either by prospering their affaires, in respect of the thinges of this life, or by rewarding them with æternall life.

21 Yet is it an euill conclusion, which some doe make, to gather merite from the rewarde which God promiseth vnto the obseruers of his law. For God doth not say here, that he will be faithfull and just; but that he will be mercifull towards them.

22 It

22 It maketh nothing against these things, that sometimes the Children of the wicked, become carefull of well-doing : and contrariwise, that the seede of the Godlie, doe degenerate ; because the Law-giuer ment not heere to set down an inuiolable rule which might degenerate from his Election.

23 Now, whereas God doth asigne foure generations vnto his wrath , and doth stretch his mercie vnto a thousand; it is an argument, that of his owne nature, he is more bent to shew mercy, then vnto seueritie.

24 This threatning, and also this promise, doth indeed appertaine vnto the rest of the Commaundements ; but it was especiallie annexed vnto this second, that thereby wee may know, how greatlie God detesteth Idolatrie amongst all other sinnes.

Defended by IOHN VALLETONVS Albenatiensis, Occitanus.

PRINCIPLES VPON THE THIRD COM- MAVNDEMENT OF GODS

L A V V E. XXXI.

1 **T**He end and the scoape of this third commandement, is to shew what reuerence is due vnto God in the conuersation of mans societie , the which wee are bound to referre vnto the glorie of God, as vnto the chiefe end thereof.

2 Now this is set downe by the contraries: for the contrarie of that which is forbidden , is heere commaunded.

3 And it seemed to be more meet, that this commaundement should bee vttered, rather in the forme of forbidding, then commanding: because that, is not alwaies necessarie to bee doone, which is heere commanded in speciall: whereas that which is here forbidden, is alwaies vnlawful.

4 The name of God here spoken of, is not to be restrained to some one certaine title or syllable ; but it comprehendeth whatsoever may bee spoken concerning God, or doth belong vnto his knowledge and glorie.

5 In

5 In summe therefore, we are commanded in this precept, (by setting downe the part for the whole) in all our walking in this life, to haue the glorie of God before our eies; and therefore, heere is forbidden whatsoeuer, either directlie or indirectlie, either vnwittinglie or purposely redoundeth vnto his dishonor.

6 To take the name of GOD, is to make mention of his name; the which thing, the Lorde forbidding to bee done rashly, or for a matter of smal value, or vnreuerently, he dooth much more condemne, whatsoeuer is a greater offence then rashnes, or want of reuerence.

7 All abuse therefore of Gods word, in the delusion of witcheries and enchauntments, and such like sinnes, are especially condemned in this commaundement, as thinges most execrable.

8 Now the especiall thing forbidden in this commaundement, is euerie abuse of an oath.

9 We make an oath, to be an inuocation of God, both as a witnes, and as a reuenger; wherein that it may be lawfull, there are three things required; to wit, truth, iustice, and iudgement.

10 Trueth chargeth vs, that whatsoeuer is affirmed or denied by an oath, it be certainly & trulie affirmed or denied; and brieflie, whatsoeuer wee promise, be without all deceit, vprightly promised.

11 Iustice commandeth, first that that be iust which is promised; that is, that it bee agreeable vnto the reuealed will of God. Secondlie, that the cause of the oath bee iust.

12 Iudgement requireth, that an oath be demaunded, and yeelded with great circumspection, and that a precise consideration be had, both of the matter whereof the oath is taken, and also, of the person that sweareth.

13 A iust cause of an oath is, either when the glorie of God is called in question, and so the greatnes of the matter doth craue it of vs, or when our owne saluation, or our neighbors doth require it, or when some outward matter of great waight doth driue vs therevnto, or when the case standeth, that by it wee may lawfully auoyde some priuate

or publicke dammage: when the assurance of some promises of great moment, or to bee short: when the Magistrate doth craue a lawfull oath at our hands in a just matter.

14 An oth taken, either to perform those things, which God, and the publicke lawes that are good doth forbid, or to leaue vndone those things, which we owe vnto God and our neighbour, either by reason of our generall or particular calling, both priuate and publicke, is not to be fulfilled: Yet is not hee to be excused before GOD and his Church, which taketh such an oath.

15 An oath yeelded by them, that are not able to discern, whether they doe well or not, as by one that is mad or phranticke, by a childe: or by those that haue no power to binde them selues; as by Pupilles and Wardes, or those that are at the gouernement of their Parents or Maisters, and generallie by any, that are not at their owne hand and ordering, or an oath that is taken concerning a matter that lieth not in the power of him that sweareth, as concerning other mens goods, or the keeping of perpetuall chastitie: all these oathes (wee saye) doe not binde a man, but are made voyd and anihilated by the verie law it selfe.

16 An oath that is rashlie giuen, drawen by deceit, or extorted by force or feare, bindeth the conscience: if the matter be onelie concerning some priuate dammage: it is the part of the Magistrate, notwithstanding, either to qualifie such bands, according vnto equitie and conueniency, or vtterly to disannull them.

17 Simplicie to take an oath, is so farre from beeing forbidden by the Lorde (as the Anabaptists doe teach) that on the other side, to vse it holilie and lawfullie, is both necessarie and iustlie accompted a part of Gods woorthippe.

18 Euerie needlesse oath also, that is, such as is neither profitablie nor necessarie, is forbidden in this Commandement.

19 That an oath may be lawfull; there is required also, that the verie forme of it be holy.

20 And

20 And seing that in an oth, God is called, not simply a witnes, but as a witnes of the conscience also, and a reuenger of perjurie against the verie soule; it is a most great and heinous sinne, to sweare by the thing that is created, much more, by false Gods.

21 It is lawfull notwithstanding, in the forme of an oath, to make mention of Creatures; yet so, as in no wise, the religion of an oath be referred vnto them. So **Moses** and **Esay** call Heauen and Earth to witnes.

22 The penaltie is not without great cause, adjoynd vnto this Commaundement, that it may be better known, of how great waight this Commandement is to be accounted.

defended by **JOHN NISSEOLIVS** Semenensis Occitanus.

PIRNCIPLES CONCERNING

VOWES. XXXII.

THE TREATISE OF VOWS IS TO BE ANNEXED vnto the discourse concerning an oath: we are therefore in this place to intreat of them: and first of all, to see what a vow is.

1 **A** Vow is a promise of things lawfull, and possible, made vnto God, with aduised deliberation, and to a godlie end; wherby a man bindeth himselfe to the performance of some thing.

2 For whereas euerie lawfull promise must proceede, not onelie from the will, but also from the reason: it must needs be, that in vowing, not onelie the bare motion of the mind is to be present, but euen a sure deliberation, wherto a purpose of binding a mans self doth also concur. Now this assurance doth not els-where depend then vpon a good conscience, grounded vpon Gods worde, by the
2 which,

which, nothing can be lightly or rashly promised.

The Ethnicks therefore in times past did, and the Papists now a daies doe, many waies offend in this point, who were, and are wont to make vowes lightlie, & without any word of God: so also did IEREMIE. IVD. 11.

3 But we are to take heede, that wee vowe nothing that is vnlawfull; much more, that wee performe it not. For it is vnlawfull to promise, or to offer any thing vnto God, that displeaseth him: Next, wee are to bee carefull, that our vowes be not of light, and jesting matters: thirdly, that they be not of things that are impossible for vs to performe.

4 The first sort of these vowes, are such, as wherby men doe bind themselues to commit some wickednes; of which sort, was that vowe, ACT. 23. 12. And that of the mother of MICHA, IVD. 17. The second sort is of them, which, either doe take vpon them, or deny the doing of somthing (that is indifferent in it owne nature) vppon this or that day. The third is of them, who promise those things that they are not able to performe, as they doe, who vowe perpetuall Chastitie, which God vseth not to grant vnto all: but vnto some onely; and that often, but for a time.

5 Nowe, seeing G O D onelie is hee, vnto whome, wee owe our selues, and all that wee haue; and that he is the onely searcher of the heart, and hath power to take punishment, of those that breake their vowes; wee iustlie conclude, that our vows are to be made to him only. DEUT. 23. 21. PSAL. 56. 12.

The Papists therfore do amisse, who vow at their pleasure vnto Saints that are dead.

6 Som part of the ceremonial law consisted in vowes, whereby, men being mindfull of Gods blessings, did offer giftes and sacrifices vnto him in token of thankesgiuing: therefore they were commaunded in the olde lawe, but the necessitie of vowing, togeather with other Ceremonies, were taken away at the comming of Christ.

7 For in the newe testament there is no commandement of vowing mentioned, either in the Gospell, or in the

the writings of the Apostles : seeing the whole dutie of a Christian , is contained vnder the rule of faith and charitie.

8 For the vow wherewith **PAVLE** bound himselfe, was done vpon consideration of the time, and other circumstances; the Apostle framing himself vnto the Jewes , that hee might win them vnto Christ. **Act. 21.**

9 Yet vowes are nor altogether vnprofitable vnto christians, that by such exercises they may conforme their wil's vnto well doing, & restraints themselves from euill: so that the cautions aboue mentioned be obserued: for nothing is to be vowed, which maketh not for the setting forward of Gods glorie, & the profit of our neighbour. And after this sort did **IACOB**, **Gen. 28.** and the **Nazarites** **Iud. 6.** make their vowes.

10 And euen as an oath made rashlie , and concerning vnlawfull things, ought to bee annihilated: euen so a vowe that is either vnlawfull or vnpossible, ought to bee iustlie accounted of no force: And therefore that common saying is not without good ground: In things that thou hast sinfullie promised, breake thy promise: and this in like sort, In a godles vow change thy purpose.

11 For if in couenants that are betwene man and man those promises, doe onely binde vs wherewith the partie with whome we couenant, will haue vs bound: it is an absurd thing that we should be compelled to performe those things which God requireth not, but refuseth to be done.

The Papists therefore are too obstinat in the defence of their Monasticall life, abusing thereunto manie places of the Scripture. Impure also, and filthy is that **PIGHIVS** and **CAMPEGIVS**, who teach, that is better for him who hath vowed chastity, to haue a hundred Concubines one after another, then to marry one lawfull wife; whereas the Apostle doth perswade them that haue not the gift of continency, that it is better to haue a lawfull wife, then to burne.

The things that are to bee vowed , are diuerse: for the faithfull in the olde time were wont to vow either men, 1.

SAM. I. OF BEASTS, LEVIT. 21. OF THINGS WITHOUT LIFE. 1.
CHRON. 29.

Defended by CORNELIUS MARTYN, a low country man of Roxenburgh in Vkrage

PRINCIPLES VPON THE FOVRTH COMMANDEMENT OF GODS

L A V V E. XXXIII.

1 **E**VEN as in the rest of the commandements of the first Table, there is set downe in what points the lawfull worship of God doth consist: so in the fourth commandement, wee are taught especiallie howe the faithfull should exercise themselues therein.

2 This commandement was not then first of all established, when the Lord deliuered the Law at Mount Sinay, but euen in the verie creation of the worlde, and that before the fall of man. For although man had neuer fallen, yet had he stood in neede of some order and pollicie of the outward worship of God: the manner of which pollicie the Lord him self did then set down, thereby condemning wil-worship euen in the integritie of man.

3 The fall of man comming vpon this, made the Lord in renuing this commandement, which by little and little was decayed among men, to bring other reasons thereof, which were partlie altogether morall, and to continue vnto the end of the worlde, and partlie ceremoniall and temporarie, seruing onlie vnto the tutorship or Pædagogie of the Law, which PAVLE calleth the rudiments of the world: And these reasons were partlie set down by MOSES in this commandement, and partlie in other places of the word.

4 Hence it commeth to passe, seeing in this precept is contained not onlie the inward, but also the outward solemne obseruation of Gods worship, that the Prophets (by setting down a part for the whole) do cōprehēd the whole worship of God, vnder the obseruatiō of this cōmandemēt

5 It is no maruell then, that this commandement though in some things Ceremoniall, was yet by the Lorde
him

himself, placed amongst the number of these that are morall and perpetuall: because at that time when this was first instituted, the inward perpetuall worship of God, did altogether agree with the outward and Ceremoniall.

6 The word SABBATH being deriued from SABBATH, which in the hebrew signifieth, to rest or to cease, dooth note vnto vs, rest and ceasing from our workes: and this name was at the first giuen vnto the seauenth day, because the Lord hauing finished the work of the creation, did rest vpon this day, and it was afterward continued, because the Lord had forbidden his people to do any seruile work vpon the same.

7 Now this commandement consisteth of foure members: for first of all is set downe the sanctification of the Sabbath, which respecteth G O D the authour thereof, who hath peculiarie appointed vnto his holy vse, one certaine day exempted from the order of the rest. Secondlye, the seuenth day from the beginning of the creation, is appointed vnto this Sabbath: Thridly, the Ceremoniall rite of this Sabbath is set down to be the forbidding of euerie seruile worke: in the fourth place is laid before vs, the ground of this sanctification of the seauenth day.

8 The Ceremoniall things of this commaundement, are the appointing of the seauenth day, the rites of the Sacrifices ordained in the Law to be done vpon this day: & the resting from all seruile works.

9 The morall thinges which are to bee continued vnto end of the worlde, are the thinges which are shadowed out by those ceremonies. This seauenth day therefore, wherof there is neither euening nor morning mentioned, did signifie that other euerlasting Sabbath, to witt: the perpetuall rest of æternall life, begunn heere; but to bee perfected in the other worlde. Nowe the bodie of these legall rites and ceremonies, was Christ. The rest from all outward labour signified, that in the true worship of God, we are required to abolish theould man, and therefore to cease from all the workes that are meerelic ours, that is, from all kinde of sinne, to the ende that wee may
con-

consecrate both our soules and our bodies; to knowe and to glorifie God.

10 Now whereas in other places, the reason why wee should cease from bodilie labour is set downe to bee, the ease which both our houthold, and the beasts we vse in the necessarie affaires of this life should haue from their continuall toile, it commandeth mercie vnto vs, which men are bound to shew in the moderate and sparing vse of the very brute beasts.

11 These Ceremoniall things therefore being fulfilled at the comming of Christ, are iustlie abrogated, but the things signified by those Ceremonies, are iustlie commanded to be done of vs.

12 We may therefore iustlie affirme, that the Apostles by the direction of the holie Ghoste, in steade of that seasoneth day obserued vnder the Law, did appoint that day which was the first in the creation of the former worlde: yet not therefore, because it was the first in that worke of the creation: but because that Christ by his resurrection vpon that daye, did bring forth that newe and æternall light of an other world: and therefore this day hath bene named the LORDS DAY, euen since the time of the Apostles.

13 The obseruation therefore of this Lords day, is not to be accounted as an indifferent thing, but as an Apostolicall tradition to be perpetually obserued.

14 And that Christians doe now cease from their daylie labour vpon that day, it grew vnto vse by little and little, by the authoritie of Christian Emperours: and yet is it not anie Iewish obseruation, seeing that neither euerye seruile worke is preciselie forbidden on that day, (wheras it is rather lawfull extraordinarilie at sometimes to recall againe the prohibition of those workes that are forbidden:) nor yet the said rest is nowe commanded vnto Christians figuratiuelie, as it was in times past vnto the Iewes, but to the end that laying all other cares aside, we may so much the more freelie and earnestlie bestowe our selues in the hearing and meditation of the word.

3 And

15 And euen as the obseruation of the seauenth day amongst the Iewes, was not so to be taken, as though God had not bene to be worshipped vpon the other six dayes: seeing that the continuall sacrifices was euery day offered both morning and euening: Euen so in like sort, the obseruation of the Lords day, doth not forbid sermons or prayers, to be on other dayes: but rather commandeth a certaine peculiar & a solemne profession of the external worship of God vpon that day in the publik congregation. The Lord herein deling most mercifully with vs, in that he granteth vs six dayes, to bestow our selues in a holie sort in our worldlie businesse: and requireth no more to himselfe, but one of seauen. The reuollution of which seauen daies being fetched from the creation of the worlde, doth measure the length of all ages and times.

The Iewes therefore are deceaued, and also those, who together with EBION, CERINTHVS and other superstitious obseruers of the Sabbaoth, doe at this day require that seauenth day to bee superstitiously obserued amongst Christians: and so by laying a yoak vpon those that are deliuered by Christ, do go about to make christ vnprofitable vnto vs.

16 And euen as also, besides the obseruation of the Sabbaoth, which came about euerie seauenth day, there were other dayes appointed vnder the Lawe, to celebrate some of the benefites of God, whereunto it was lawfull to add some others, so it were to the same purpose: and not to erect wil-worship, as were those two daies named, PYRIM, instituted vnder ESTHER, and also the feast of the dedication of the Temple: euen so also, there is nothing to the contrary, but that both in particular churches, and also generallic in the whole church, some such daies may be ordained, according as the necessitie of occasions, and times do require.

17 Yet two things are heere necessarilie to bee taken heed vnto: first, that those daies bee verie fewe, least that by such holie daies, an entrie bee opened to idlenes and riot, the which abuses manie of the auncient fathers doe

complaine to haue come to passe in their time, at those meetings which were celebrated at the sepulchres of the martyrs. The other, that no leauen of superstition, much more of impiety, be intermingled with such obseruations: to be short, those holie dayes (if need so require) must bee so instituted, as all possible heed be taken, that no such abuses do creepe in: and especiallie, that such holie dayes be consecrated vnto none, saue vnto God.

The Papistes therefore are to bee condemned, who frō the smal beginning of that impiety, which first sprang vp, from the resort to the graues of the Martyres, are growne to that passe, that they haue dedicated vnto their Saints, (as they call them) daies, Temples, and inuocations, which are joined, not onlie with vnspeakeable riot, but euen with most open superstition and horrible Idolatrie.

18 Seeing then the case thus standeth, and that this great wickednesse is so far growne, that it can not abide anie moderate remedie: those godly Magistrates and Pastors, haue done religiouslie and wiselie, who haue, either in part or whollie (as in some places) abrogated the obseruation of these dayes; yet is not the peculier remembrance of some of the wonderfull acts of our Sauior Christ to be therefore abolished.

Defended by JOHN WYTERBOGAERT, a low country man of Vltraject

PRINCIPLES VPON THE FIFTH COMMANDEMENT OF GODS

L A V V E.

XXXIII.

1 **H**Auing alreadie expounded the commandemēts of the first Table, which do properlie and peculiarie appertaine vnto the true and lawfull worship of God: it is meete that wee lay open the commandements of the second, which do containe our dutie towards our neighbor, & first we will deale with the first precept therof.

2 This commandement therefore may bee verie aptlie deuided into two heads: that is, into the commandement it self, properly so called, and the promise.

3 In

3 In the commandement, are distinguished (by setting down one sort for the whole) the diuers degrees of the callings appointed by God, to the behoofe of mans societie: namlie, to the end that euery man should walke with great care in his owne calling, neuer turning his eies from the bounds therof.

4 Therefore children (which is the first degree of mans societie) are commanded to honor their father & mother, which thing also nature it self doth teach. By this name are comprehended both these from whence we are come, and also those that issue from vs, together with our kinsfolke, both by father and by mother, our allies, and our countrie it self: and in like sort, those are heere comprehended vnto whom we are bound to performe anie obedience, either by reason of their high place and authoritie, as kings Magistrates, Lords, Maisters: or by reason of their age, as olde men, or those vnto whom we are bound for some benefite, or by any other knot of dutie.

3 The word (HONOR) containeth three things, reuerence, obedience, and thankfulness.

6 Reuerence is the acknowledgement & regard, which is yeelded by the inferiours, vnto the superiors, not only in bodie, but also in mind. So the sonne is bound to honor & reuerence both his parents, the subject his gouernor, the yonger honor his elder in years, & to be short, one man to another.

7 Obedience is the execution of the commādemēt giuen by the superiour, performed cheerfully and reddily by the inferiour, as far as lieth in him: therefore sonnes are bound willingly to submit theselues vnto their parents, and subjects vnto their gouernors: and to obey their commādements with all their might.

The Anabaptists then, do withstād both God & nature, who think, that there ought to be no vse of magistrats amongst christians, but that they are to be abolished.

8 We are yet to take heed, that we yeeld not to our parents, Magistrats, or yet to anie man, more than is meete: that is, that we haue them not in Gods steed.

And therefore they do greivouſlie ſinne, who hold, that whatſoeuer pleaſeth the Prince, ought to haue the force of a law.

9 Thankfulnes doth then, manifeſt it ſelf, when as we do freeſie acknowledge, that we owe a dutie, vnto al thoſe of whome we haue receaued anie benefite, and are readie to repay them againe, and that in fuller meaſure if we bee able. Neither is it anie thing againſt this point, that fathers doe lay vp for their children, and not contrariwiſe: for it commeth often to paſſe, that parentes doe ſtand in neede of the helpe and ſupport of their children.

10 Euen as honor is to be yeelded vnto ſuperiours: ſo on the other ſide, thoſe that are aboue others in degree, are bound to performe their duty towards their inferiours.

11 Parents therefore muſt take the care of their children, but ſo as they do not ſuffer them to haue too much of their owne will: that is, that they doe not loue thoſe whome they haue begotten, either more, or otherwiſe thē is meet. Of which ſort was the loue of ELIE towards his ſonnes, HOPHNIE and PHINEAS: whereas it is their dutie fatherlie to chaſtiſe their offences.

12 It is the dutie alſo of Magiſtrats to regard the welth of their ſubjects, to appoint, and by wiſe counſell to enact and ordaine thoſe things, which belong to their quiet and peaceable eſtate in this life. But as for thoſe things which appertaine vnto the ſaluation of our ſoules, and doe belong to the cauſes, preceptes, and meanes to obtaine the ſame, it belongeth not vnto Magiſtrats to preſcribe them: but it is an eſpeciall part of their dutie, both to ſee, according vnto the authority graunted vnto them, that the true worſhip of God bee lawfullie eſtabliſhed according to his word, in the countries that are vnder their gouernement: and alſo to defend the ſame being once eſtabliſhed, againſt the violaters thereof, euen by puniſhing them with death, if the caſe ſo require.

13 In this commandement alſo, the flockes are bound to obey their Paſtors, and ouerſeers; and alſo cheerefullie to honour them, and prouide for their maintenance: as they

they on the other side, are bound with great conscience & care to feede their flocks committed vnto them.

14 Yet can neither the subjects with a good conscience obey their Magistrats, when they command them thinges that are manifestlie impious and vnjust, nor the flocks yeelde obedience vnto their false Pastors, who goe astraje from the will of God.

15 Yet it is not lawfull for priuate men, to rise or oppose themselues violentlie against the Magistrates, that deale tyranniously with them: but it is their dutie, when anie such thing commeth to passe, either to betake themselues to praiers and pacience, (which notwithstanding muste not carie vs away from that which God requireth of vs,) or to flie vnto them vnto whome the Lawe hath giuen authoritie to bridle and to restraine such tyrants.

16 The particuler actions of some, which seemeth to giue leaue to priuate men to take armour against a tyrant, are not rashly to be drawne into example.

17 Briefly we affirme, that within this commandement our neighbour also is comprehended: that is, euery man (our enemies and all) vnto whome wee may doe good in the Lord: because the lawes of nature it selfe, do bind man vnto man.

18 Hitherto concerning the commandement. The promise adjoined vnto the obseruation therof, is annexed vnto it, first to the end that men might bee more and more stirred vp to yeeld the said honour. Secondly, that it shoulde be as it were, an earnest-pennie of the diuine couenaunt. Wherein also, mention is made of that land, which the Lorde had appoynted, as it were, a pledge of his couenaunt.

19 This promise belongeth vnto vs, not as far as wee consider the same, as it was sometimes made vnto the people of the Iewes, concerning that holie land: but in regard that wheresoeuer wee bee, the earth is the Lords, and in what countrie soeuer we dwell, the same is graunted vnto vs by the gift of God.

20 Now this promise is meruelouslie agreeable vnto the

the commandement it selfe, whereby the prolonging continuance of this life, is promised vnto him that honoureth those, that were the instruments of the life which he enjoyeth.

21 And euen as a long and a prosperous life is promised vnto obedient Sonnes; so on the other side, all disobedient, vnthankful, and obstinat Children, are assured of the punishment of infamie, joyned with diuers and great calamities and torments.

22 Neither are we therefore to conclude, that this promise is vaine, because neither those are alwaies long liued, who performe this dutie, neither yet al the breakers of this commaundement doe die in their youth. For the Lorde doth so dispose the blessings of this life, as he thinketh expedient; and the sooner hee calleth hence those that are obedient vnto their Parents, by so much the sooner he blesteth them: now the long life of the rebellious, do so commend the pacience of God, as notwithstanding, it becometh a curse vnto them.

Defended by IOHN GIBORDVS Bæterrensis Occitanus.

PRINCIPLES VPON THE SIXT COM. MAVNDEMENT OF GODS

L A V Y E. XXXV.

1 **S**Eeing that life giueth beeing vnto mankind, and that the commandements folowing, do appertain directlie vnto the preseruatiō thereof; this commaundement is iustlie set downe in the first place; the reason whereof is three-foulde, meerely and directlie diuine, naturall, and politike.

2 Directlie diuine, because, that seeing God is the onelie Authour and iudge of mankind: he sinneth most greuouslie against the Majestie of God, whoeuer doth erragate vnto him selfe the authoritie, to take away life from man.

Natu-

3 Naturall, because, that seeing nature doth desire nothing more then the preservation of it selfe, he seemeth to bid battaile vnto all humanitie: whosoever goeth about to destroy the verie nature of man it self, as far as in him lieth

4 Politicke, because the other sins of men against men, do but annoy the societie of man, whereas murder dooth vtterlie destroy and abollish the same.

5 The slaughter of man onely is heere forbidden.

The MANICHÆS therefore doted, who thought that the vse of those things are here prohibited, which we can not enjoy, except their liues be taken away from them.

6 Yet it is rightlie gathered, that all cruelty and sauadgenes in shedding the blood, euen of beasts is here forbidden.

7 He is not a manslaier, vnto whome the Lord hath giuen expresse authoritie ouer the life of man, either ordinarie, as vnto Magistrates, or extraordinarie, as vnto PHINIAS, SAMUEL, PETER, and generally vnto all those, whose seruice it pleaseth his Majestie to vse, for the punishment of some men, so that it be knowen vnto them, that God hath set them a worke.

8 Yet extraordinary facts are not to be drawn vnto examples.

9 Magistrates are so bound to reuenge wilful murder, as they neither can, nor ought to pardon their liues.

The Anabaptists therefore are intollerable, who take away that power from the Magistrate: and they are also greatlie to be reprehended, who contrarie vnto al right and equitie, woulde perswade men, that the superiour Magistrates haue power to pardon wilfull murder.

10 The Magistrate is bound to defend his people against all Domesticall enemies of the publick peace, and also, to saue them from the violence of forraine foes, euen by force of armes, if necesitie compell him.

It is then a most grosse error, and most pernicious vnto mankind, to holde, that all warres are vnlawfull vnto Christians.

11 Seeing that the especiall bande of publicke peace,

is the agreement in the true worship of God, the Magistrate is also the maintainer of the first Table, against those that are manifestlie impious, against heretiks that are condemned of their owne selues, and all such as are the violators of the publick peace of the Church.

12 This can bee no buckler to the vnjust persecutions, either of the Papistes or of anie other against the Church, which are alwaies likelie most vnjust, both in respect of the matter it self, and also of their forme of proceeding.

13 They are to be accounted wilfull murtherers, which haue had a purpose of killing, either long before, or vpon some sodain passion of their minde. Yea, and those also, who not purposing directlie to murther, do yet in the heat of their anger so hurt their neighbour, as death followeth thereupon, neither can drunkennes excuse murther.

14 Slaughter meerelie committed at vnawares: namelie, wherein it appeareth that there was no purpose of hurt, is not contained within this Lawe: yet notwithstanding this kinde of fact requireth some clearing, and a forme of discharge from the guiltinesse of the fact: both that hee who hath done the deede, may be safe from the kins-men and friends of him that is slaine: and also that men may euery way learne to detest murther.

15 If it be not lawfull for a man to slay his neighbour, much more is it vnlawfull for him to kill himself.

16 Seeing the Lawe is spirituall that is, dooth not respect the outward fact onelie, but also the verie conscience this inhibition reacheth farther before God his tribunal, than before mans judgement seat. Therefore they onely are not guiltie of the breach of this precept, who haue in deed shed the blood of their neighbour, or hurt his body, but euen those that haue but once thought of the slaughter of their brother, thogh their wil consented not therto.

17 Yea, and the very affections themselues, that would carie vs vnto slaughter, if they were not restrained, are accounted for no better then murther in the presẽce of God, & of this sort, euen by the testimony of our Sauour Christ himself, is anger any wise vttered, hard speeches, or the hatred concealed against our neighbour.

Defended by IOSIAS DORTBLLIJS Castriduncensis.

PRINCIPLES VPPON THE SEAVENTH COMMANDEMENT OF GODS

L A V E. XXXVI.

1 Seeing wee haue dealt in the sixt commandement, concerning the preferuation of mans life, which is the foundation of this commaundement, and the rest that followe: (for they who were not in this life, should neede neither marriage, nor riches; nor the estimation of their good name) and that next vnto the care of our life, nothing is more to be regarded then mariage; the commandement concerning the same, is iustlie adjoynd next vnto the former.

2 The reason of this commandement, as of the former, is three-fold; Diuine, Naturall, and Politicke or Ciuill.

3 Diuine, because God, who himselfe is holie, (and that chastitie is part of holines) will haue vs therefore to liue chastly.

4 Natural, because that seeing the conjunction of male and Fe-male, is drawn from the very fountaine of nature: it behooueth the same to bee pure, holie, and voyde of all vncleannes; and therefore, there was neuer any nation, who at the least, by the testimonie of their conscience, haue not condemned wandering and disordered copulation of men and women, and approoue marriage.

5 Politicke, because it is behoofull for the Commonwelth, that families shuld be distinguished, & that bastards should not be taken in stead of true and natural Children, and Citizens: to be short, that peace and concord should not be broken; all which would be disordered, if men were suffered to pollute themselves in wandring and disordered conjunction.

6 In this commandement, by setting down the part for the whole, is forbidden all copulation of men and women out of marriage, and also al prouocation of lust. Of vnlawfull copulation, there are five sorts; Incest, Whordome, Fornication,

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nication, adulterie, and copulation against nature.

7 Incest is the conjunction of kinsfolkes or alies, which in the degree and order of generation is forbidden both by the lawe of honesty, which is commonly called publick, and also by the lawe of God: Now with these degrees can no mortal man dispence. Detestable therefore is the Pope, who claimeth vnto him selfe the power, to dispence at his pleasure with these degrees. Neither doeth it anie waies make for him that in the first ages, men married their owne sisters, wherevnto they were enforced by necessitie, when as yet, mankind was not multiplied, and seeing it was the pleasure of God, that from one male, & one female, al mankind should be deriued, it was necessarie vnderstood that he did ordaine the conjunction of Brethren and Sisters to be then lawful: But this occasion ceasing it is manifest, that he would not haue that custome to be accounted as a law.

8 Whoordome is the copulation of a man with a harlot, which the law of God forbiddeth by the same reason, that it doth al other conjunction out of mariage, for in all vnlawfull copulations, men sin against their own bodies, and violate the temple of the holie Ghost.

Therefore of al other men they are most detestable, who think that to avoid the greater danger, publicke stewes may bee allowed.

9 Fornication is committed, when an vnmarried man medleth with a maide or a widowe out of marriage.

10 Adulterie is when as the bedde of marriage, (which ought to be of one man, with one woman) is defiled either by the husband or by the wife.

Polygamic therefore, or the hauing of more wiues then one, although it was a long time tollerated amongst the auncient Fathers, yet was it neuer lawefull, either by the testimonie of the conscience, or in the presence of God. Neither did God ever allowe diuorcements, saue onelie in the case of Adulterie.

11 Now if any man shall adioyne force vnto any such vnlawefull copulation, there is no doubt but hee sinneth more grienouuslie.

12 Conjunction against nature is, when as either male with male, or female with female, doe in a brutish kinde of furie, and such as nature it selfe abhorreth, burne in lust on towards an other: Or when as they pollute themselues with beasts, being a wickednes most abhominable and not to be named.

13 This commandement doth belong vnto all, of what age, sexe or state soeuer they be.

14 God who is the only searcher of the hart, and doth abhorre all pollution in what parte soeuer of the soule or of the bodie it doth appeare, forbiddeth vnto vs, in this commandement, not onelie these outwarde sinnes, but also the inwarde; and such as are preparations vnto lust.

15 God therfore doth here especiallie forbid the mind within to burne with lust, and even that in our eies, hands, or any other behauior, & iesture of our body, there be nothing, that may sauer of wantonnes, and vnshamefastnes: to be brieue, all filthy speaking, and all wanton writings, and vndecent pictures are here forbidden by the Lord.

16 The Magistrate, seeing the breach of this commandement doth most grieuousslie anoy the societie of man, is to punish the offenders heerein, according vnto the greatness of their faultes: neither can it be iustlie doubted, but that incest, adulterie, rauishing, and copulation against nature doe deserue death, even by the law of nations.

17 The Lord forbidding all vncleannes in this commandement, doth on the contrary commaunde, that wee leade all the partes of our liues, in Chastitie and shamefastnes.

18 And therefore they, who are not soe farre endued with the giift of Chastitie, but that they burne, are bound to marie, and husbands are to vse the remedie of marriage in all moderation and honestie.

The vowe of Chastitie therfore is to bee condemned, both as being most vnagreeable vnto the lawe of God and nature, and also most rashlie, neither doth it binde the conscience of any man.

Defended by JOHN RY of Normandie.

PRINCIPLES VPON THE EIGHT COMMANDEMENT OF GODS

L A V V E. . XXXVII.

1 **I**N the two former commandements, care was had of the preseruacion of mans societie, as far as it belonged vnto the very persons themselues : In this Commandement, God requireth the maintenaunce of their goods; thereby hauing regard, both vnto euery familie, and also, vnto the common vtilitie.

2 The reason of this precept, as also of the sixt and seuen is threefolde, diuine, naturall and pollicke.

3 Diuine, because that wee must abstaine from theft, seeing God doth forbid vs to steale, for he that is the bestower of goods, is the disposer and preseruer of them.

4 Naturall, because, as the Lawiers doe speake ; it is of the lawe of nature, that some men doe possesse more, and some lesse, the which thing whosoever doe confound, they violate the law of nature.

5 Politicke, because that vnlesse, that theft were forbidden, not onelie peace and quietnes among men, should bee broken; but also the whole societie of men, should bee destroyed.

6 By theft, is comprehended in this commandement, by setting downe the part for the whole, all kinde of injurie that is offered vnto the goods of our neighbour, as the taking awaye of other mens goods, the vnjust retaining of them, either by fraud, or by open violence.

This commaundement then doth altogether withstand the confusion of goods, which certaine fantastick men, (and PLATO also in this point not diuine) & namely, the Anabaptists of our time go about to establish among Christians.

7 All goods are, either sacred and diuine, or humane.

8 Sacriledge, is the stealth of those goods, which
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are called Diuine : not because God standeth in neede of them, but from the vse and the ende to the which they are appointed: namelie to the worship of God.

9 Humain goods are either our own in proper, or common by right of their vse and possession, or belonging vnto other men. Other mens goods are in like sort, as either publicke or priuate.

10 *Peculatus* or the robbing of the common Treasurie, is the stealing of the publick goods, when as a man doth take vnto his own priuat vse, the things that are the whole Common-wealths: whereunto is annexed, the crime and accusation of extortion or ill behauiour in an office.

11 The definition of theft giuen by the Ciuilians, doth properly belong vnto priuate matters, and it is rightly defined to bee the fraudulent handling for lucre's sake of other mens goods, in the vse or possession thereof, beeing a sinne forbidden to be committed by the law of nature: Nowe of this sinne, some sorts haue proper names among the Latines, as *Plagium*, manstealing, and *Abigatus*, stealing of cattell: the rest they comprehend vnder the generall name of theft.

12 Theft is vniuersallie forbidden, both in respect of the substance of the thing: and also in regard of the quantitie, qualitie, and vse of it.

He therfore is guiltie of theft, not only which secretly conuaieth away other mens goods, and fraudulently receaueth or possesseth them: but also hee which putteth old in steed of new, vseth false weight & false measure; or he, who vpon a purpose to deceaue, doth not restore the owners goods at the time and at the place appointed.

13 All of what age, sex, or state soeuer they bee, are forbidden to steale in this commandement.

14 The word Theft, doth here also comprehend al the euill conueiances, whereby wee goe about to make other mens goods to be our own. And all the waies which couetousnesse, the root of all those euils, doth teach vs.

Vsurie, that is, the gaine which a man either by couenant or without couenant, doth reape by the harme of his

his neighbour is heere especiallie forbidden.

15 God the searcher of the hart doth not onlie forbid outwarde theft, but also all the inwarde desire whereby we gape after other mens goods.

16 Out of this negatiue commandement, the affirmatiue is to bee vnderstood, whereby wee are commanded to giue euerie man his owne, and freelie and willinglie to bestowe to the vse of our neighbour, according vnto our callings, whatsoeuer giufts, either of the minde or of the body wee haue receaued of God.

Wherefore all Monks, beggers, stage-players, and al other loyterers, who either liue in idlenes, or gaine their liuings out of other mens goods by vnprofitable sciences: or by riot doe spend their owne substance, whereby, they might honestlie maintaine them selues and others, are especiallie guiltie of the breach of this commandement.

17 The ciuill punishment of theft, may bee arbitrarie, vpon the diuers considerations of circumstances, times, places, and persones, according to that common saying of the Lawe: when wickednes doth growe more rife, the punishment of it ought to growe more seuer.

They are not therfore to be hard, who hold that it is in no wise lawfull to punish theft with death.

Defended by LAWRENCE BARNARD: of Aunion.

PRINCIPLES VPPON THE NINTH COMMANDEMENT OF GODS

L A W V E. XXXVIII.

1 **H**AVING done with the exposition of the Eight commandement, order requireth that the ninth be explained, wherein the end and reason of the commandement is diligentlie to bee weighed, that it may be made cleare & manifest, what is comanded & what is forbidden.

2 The reason of the commandement is threefolde, diuine, naturall, and polliticke.

3 Diuine

3 Diuine, because God who is true, wil haue vs to loue the truth, and to hate falshood.

4 Naturall, because there is such a neere consent and agreement betweene the purpose of the mind, & the words of the mouth, that those wise men, who first gaue names vnto things, did call them both in Greeke, by the one and the selfe same name, to wit, *λογον* thereby shewing *λογον* in the one to be like vnto the spring, and in the other like vnto the streame: that, like vnto the spring which is concealed in the minde, and therefore is called *εὐδιάθετος* inward, or internall: the other like vnto the streame which floweth out of the mind through the mouth, be meanes of the tongue, & it is named *προφορικος* or vttered & pronounced

5 Nowe then even as it is agreeable vnto nature, that the streame shoulde be like vnto the fountaine, whence it springeth, & that it is against nature that an impure stream should issue out of a cleane and pure fountaine, soe it is agreeable vnto nature, that the outwarde speech should be answerable vnto the inward mind, and it is contrary therevnto, that the one of them should disagree from the other.

6 Politicke, because, that seeing the societie of men, is verie much amoyed by a lying tongue and speache: this kinde of injurie ought altogether to be rooted out, from all well ordered Common-wealthes, that men maye liue in peace and quietnes.

7 The end of this comandement is, that in all things, at all times & places, we follow after that which is true, plain, and vpright; and that, not onely in the maintenance of the good name, credit, & estimation of others, but in the augmenting therof, as far as lieth in vs, and honesty wil permit

8 Because furthermore, that this lawe doeth forbidd false witnes, vnder the which, by setting downe a part for the whole is contained all kinde of lying: we think it meet in as much as the whole treatise following is concerning lyes, first to set downe what a lie is,

9 A lie is that, wherby any thing with a purpose to deceue is expressed, either in word or in deed, or by keeping secret the truth, which ought to be spoken or otherwise. And it

is committed two manner of wayes, either in doctrine, or otherwayes in the gouernment of our life.

10 A lie in doctrine is committed, either when in religion men departe from the annalogie of faith: the which sort of lies, is of all other most pernicious; within the compasse whereof, all heresies are contained: Or when as in the deliuerie of arts, some thing contrarie vnto truth, is Sophistically intermingled with the true precepts thereof.

11 Now although, of those lies which are committed in the gouernment of our life, we see not euerie sort, yet the great ouglines of them, may bee some waies distinguished.

1 12 When as a man being caried onlie by the affection of lying, doth vtter an vntruth, hauing neither purpose to deceaue, neither hope of gaine, either for him selfe, or for others.

2 13 When as a man doth lie, either in word or in deede for his credites sake; as all proud boasters, arrogant men, and hypocrites vse to doe; and all those, who hunting after the common fame, are not ashamed, with vnclean mouths to power forth gorgeous and gay lies.

3 14 When as the pleasure of other men is onely respected, and this sort of lie may bee called *εὐπαιλία*, or a sporting lie.

4 15 An officious lie, whereby, either profit or commoditie is sought for, without the endamaging of others, or the trueth which ought to bee vttered is kept close, or the fallhood which ought not, is vttered: For it is indeed, contrarie vnto the dutie of a godlie man, to lie for anie cause.

5 16 When some deceit is ment towards him, concerning whome, or to whome a man speaketh.

6 17 Hitherto are to bee referred backbiting, reproach, scoffing, and priuie whispering: and to bee short; all those thinges, which either priuatlie or publickly, doe oppugne, the integrity of the good name, or goods of our neighbor, or doe sow dissention.

7 18 When as a man lieth, either priuatlie or publickly in iudgement, to gaine either for himselfe, or for another, by the hinderance of his neighbour, as by false accusation

sation, false witness, the defence of an euill cause, or by pronouncing a false sentence.

19 Hitherto concerning a lie, whervnto truth is opposed, the excellencie whereof, if it could bee seene with the eyes, would wonderfullie inflame men with the loue thereof, and drawe them to seeke it, and would bring lying into enuie and hatred, and make it loathsome vnto all men.

20 Nowe Trueth is a constant indeuour of the minde, wherby we are drawn to imbrace true speeches, to speake the truth, to auoyd all disceitfull concealing both in word and deed, and to loue singlenes and vprightnes. Hitherto dooth appertaine the loue of the trueth, the plainnes and moderation of the tongue; with many other vertues that are opposite vnto lying.

21 But in as much as lying is a thing that cannot bee comprehended: none of these things which containe some truth either in word or deed, are to bee called lies, but are to be tearmed formes of speech, vnder the which, the truth is contained: Of this kind are many Propheticall speeches and actions, and all Tropes in like sort, as Metaphors, Metonimies or chaunges of the name, Ironies, Allegories, Hyperboles or excesiuue speeches. And in like sort, all Proverbs, Parables, Fables which carry no vntruth with them; and therefore they are not to bee called Lies, but instruments of the truth.

Defended by Iohn Halbergivs a Fleming.

PRINCIPLES VPPON THE TENTH COMMANDEMENT OF GODS

L A V V E. XXXIX.

1 **H**Auing done with the ninth Commaundement, the tenth remaineth to bee discussed, wherein the Lord setteth downe a lawe, not onely for the outward act of the bodie, but euen for the inward thought of the minde.

2 This commandement is set down in the last place, be-
O cause

cause the best methode in teaching, is, to proceed from the things that are known, vnto the things that are lesse known : Now these thinges which doe consist in a determined will, and afore appointed deliberation or outward act, are better known then the inward thoughts, which very few thinke to be sinne, so they do not breake out into actions, and none (as PAVL testifieth) can account them to be sinfull, except the assent bee joyned vnto them, saue onelie those who are instructed by this commandement.

3 Nowe Concupiscence in this place, is not onely, (as commonlie they define it in the Scholes) a desire of an apparant good, but rather euery motion of the minde, euen the verie least that is not agreeable vnto the will of God.

4 The reason of this Commaundement is double, the former whereof, is drawn from the nature of the Lawgiuer; who being a Spirite most pure, hath set downe a lawe like vnto himselfe, that is, a spiritual, pearcing in this commandement, vnto the most inward closet of mans heart.

5 Vnto this reason, is annexed another; whereby a difference is set downe, betweene the lawes of God, and the constitutions of other Law-giuers, howe wise soeuer they be.

6 For by the Politicke lawes of men, are condemned those things onelie, which are vnjustlie done or spoken, either against the Common-wealth, or against priuate men. Some Philosophers indeed, reprehend the verie euill affections, as being of themselues faultie : but yet onelie so farr as, the will consenteth vnto them.

7 But in this Cōmandement is condēned, the very least thought that doth swarue from the will of God, (and doth not resemble that image, according vnto which, the first man was created) although wee assent not thereto; and therefore, the foundation of this Commaundement pearceth deeplier then any laws of men, or any precepts of the Philosophers.

1 They are therefore deceaued, who holde, that the concupiscence heere condemned, is onely an infirmitie, and not a sinne,

2 They

2 They erre much more greuouslie, who doe not onely, not condemne this sinne after Baptisme; but also holde it to be a kinde of matter left within vs, to kindle and stir vp vertue, by opposing it selfe therevnto.

3 It is also manifest out of this Commaundement, that the fulfilling of the Law, is altogether impossible, euen vnto the most holie men; and it is apparant, that all men in themselves are heere condemned.

8 Yet euery desire and affection, are farre from being condemned in this Commandement, for those desires to do good, which are powred into the hearts of the faithfull, are especiallie commendable: Neither are the necessarie, and the naturall effectes, which God hath engrauen in the nature of man, both for the desire of those things that are agreeable vnto nature, & also for the repelling of such things as are contrary therunto, condēned by Gods word, so that they be contained within the bounds of that mediocritie which the wisdom of God hath set downe.

They doe therefore greuouslie offend, who bring in amongst men, the Stoiacall immouablenes of the affections, as though God would haue men to bee without naturall affections or senselesse.

9 The rauing of franticke men, and the dreames of those that sleepe, although they be testimonies of the corruption of nature; yet are they not properlie contained within this commandement.

10 Yet all vile and filthie dreames, and all other that swarue from Gods lawe, are sinfull in their manner, and stand in need of the mercie of God; especiallie, if they proceed from the euill cogitations, that wee haue had in the day time.

11 This Commaundement maketh not the Decalogue to haue any Tautologie, or vaine repetition in it, neither is it any wise superfluous.

12 This Commaundement concerning concupiscence, is one, and not two.

The Papists therefore are grosse seducers, and all others, who hauing blotted the second commandement

out of the first Table, and yet knowing that the number of the Commandements by the authoritie of the Scripture must bee ten, haue, to the end they might craftily couer their deceit, rent this Commandement into two.

13 All wicked concupiscence against the goods of our neighbour, is heere forbidden; by setting downe a part for the whole, as it is vsuall in the other Commaundements.

14 This lawe doth expresse make mention of some of the goods of our neighbour, as of his House, his Wife, his Seruant, his Maid, his Ox and his Asse: both that these few might be for an example of the rest, and also, because that men doe for the most part more earnestly and commonlie couet these things.

15 That which is heere spoken vnto men [Thou shalt not couet thy neighbours Wife,] is to bee vnderstood, as spoken and commaunded vnto women; namely, that they should not couet the husband of another: for this Commaundement doth appertaine vnto all, without any difference of sexe or estate.

16 Out of the former things, the affirmatiue of this Commaundement is easie to bee collected, which is; that whatsoeuer we conceaue, meditate, or will, be joyned with the glorie of God, and the good of our neighbor; the Lord herein commanding vs, that wee should loue him with all our hearr and vnderstanding.

Defended by PETER CARPENTER a Low-countriman.

PRINCIPLES CONCERNING REPENTANCE. XL.

1 **S**eeing the wickednes of mans nature is such, that not onlie no man can performe the Law of God, but not so much as perfectlie fulfil the least part therof; and therefore, no man in this corrupt flesh can liue without sinne; it will not bee amisse, now that wee haue done with the opening of the lawe, to set downe the treatise concerning Repentance:

penitence: For euen as by the diligent reading ouer of a thing, the faultes escaped in writing, are oft corrected; so the sinnes of our life are amended by repentance.

2 Repentance therefore, which the Hebrues call *Tshv-vah* from turning againe, and the Greekes *μετανοια* from the changing of the mind, may be thus aptlie defined.

3 Repentance is the true conuersion of our life vnto God, proceeding from the true and sound feare of GOD, whereby, the sinner leauing the follie of sinne, commeth home againe, & changeth the former purpose of his mind into a better.

4 Two things are diligentlie to be noted in this definition; the one (where we speak of the conuersion vnto God) that there is required a renuiug, not onely in our workes, but also in the very soule it selfe, which then dooth cast off the old man, when as, it bringeth forth the fruits of works that are answerable vnto the renuing thereof.

Therefore, the preposterous endeouours of hypocrites are to be reprehended, who externallie make a shewe of outward repentance, when as in the meane time, they neuer go about to vntie the bundles of iniquitie, which they haue within them.

5 The other, in that wee teach, that it ought to arise from the true feare of God: For the soule of a sinner must be touched with the sense of Gods judgement, before such time as it can be drawen to repentance; For such is the obstinacie of our flesh, that vnlesse it be bruised with threats, as with a hammer, the slouthfullnes thereof will neuer bee amended.

6 Now of Repentance there are two parts; Mortification of the olde man, and the quickning of the Spirite.

7 Mortification of the olde man, is the abollishing of our naturall corruption, which is doone by the Spirite of God, and is by little and little, perfected by the same.

8 The quickning of the Spirite, or the gift of the newe man, we define to be that power, which by little and litle, comming into the place of the abollishing of our naturall corruption, (as the day succeedeth the driuing away of the darke-

darkenes) maketh that after we haue knowen and allowed the will of God, wee beginne to do and to will, that which is good.

The Papisticall diuision of Repentance, into contrition of the heart, confession of the mouth, and satisfaction of the deed wee allow, if it bee rightly expounded: but we refuse the same, as altogether false and vngodlie in that sense that they bring and vnderstand it.

9 For they doe vnderstand nothing els by the contrition of the heart, then that biting, whereby, sinne doth gnawe the conscience, either when it standeth in the feare of the judgement, of G O D, or of mans, that hangeth ouer it, or when it suffereth the punishment imposed by men.

10 But we call that a contrite heart, whereby the conscience is marueilouslie greeued indeed, and that not without the biting of sinne, but properlie by the inspiration of the holie Ghost; not so much for feare of punishment, as because a man hath offended his G O D, and by reason of the hatred of sinne; the which heauines, the Apostle, that he might distinguish it from the other, which begetteth desperation, calleth sorrowe or heauinesse according vnto God.

11 Againe, most foule, and most contumelious against the grace of God, is that other error of theirs, whereby, they make that biting of sinne, which is altogether deadlie, vnlesse it be healed by the grace of God, to bee a part of that punishment, which should be paid as a recompence for sinne.

12 So also wee acknowledge, that the Scripture dooth make mention of a double confession: The one, which is done either vnto God alone, & that either priuatly by one man, or publickly by the whole Church: or that which is done vnto God and the Church, by those who haue offended the Church by some publicke scandall or offence: the other which is doone vnto our neighbour, beeing hurt by some priuat injurie.

13 Now, this latter confession haue the Papists, contrary

ry vnto the whole lawe of God, turned vnto an auricular confession: setting downe a lawe, whereby with vnspeakeable tyranny they haue bounde miserable consciences to reckon vppon their sinnes both all and some that they haue committed, in the care of the sacrificing Priest.

14 The punishments also called *πειραι* of the Grecians being ordained not for everie one, but for those onely who sinne with the publick offence of the church, and who haue their cause made known before the Presbyterie, not that anie satisfaction shoulde thereby be made vnto God, as though the penaltie were satisfied, but to the end that the pride of the sinner being beaten downe, the Church might haue a sure testimonie of his repentance (those punishments wee say) haue the saide Papists changed, with manifest impietie into certaine formes of penalties, that partlie are full of superstition, and partlie altogether blasphemous: which also they teache to bee such a satisfaction of the penalty in the presence of God, as deserueth remission of sinnes.

15 Vnto this most foule delusion, they joyne an other twofolde error, to wit, purgatorie, and indulgences: whereas indulgence was nothing els at the first, but some mitigation of the seueritie of the Canons, whereby vpon good grounds, some fauour was shewed vnto those that had offended, least they should haue bin swallowed vp with over much heauines.

Wee detest therefore that whole fable of purgatory, as being an execrable impietie, and meere contrarie vnto our free reconcilliation by Christ.

16 The lawe is properlie the object of repentance, as the promises of the Gospell are of fayth.

Therefore to speake properlie, Faith is the mother, and not a parte of repentance.

17 Yet if by repentance wee will vnderstand the whole change of man vnto better, we acknowledge, that fayth is a principall parte thereof, whereby a man is changed from beeing an vnbeleuer, to be a beleuer.

18 Nowe we rightly gather by the former things, that
repent-

repentance is a meere gift of God, and that it is ridiculouslie said, to arise from our naturall free-will; seeing by nature we are seruants vnto sinne.

19 And seeing that the flesh doth in some sort remaine in vs, two things doe followe thence; first, that continuall Repentance is required of vs, as long as we are in this life: Secondly, that Repentaunce is acceptable vnto God, not by any merrite thereof, but onelie by his meere free mercie.

20 We condemne the Nouatians, who deny repentance vnto them that are once fallen.

21 And the Annabaptists, who dreame, that they haue attained vnto a perfect degree of righteousness in this life.

22 And that ouer great seueritie of the Cannons, who did exclude the Ministers of the Church, after they had once made publicke repentance, from al hope of being receaued againe.

Defended by DANIEL DOOLESIANVS; a Low-countriey man.

PRINCIPLES CONCERNING THE CONCEPTION OF IESVS CHRIST. XLI.

SEING WE HAVE SVFFICIENTLY SPOKEN of the person and office of Christ, and also of the Lawe, which bringeth vs vnto Christ: we thinke it meet now, particularly to handle those things, out of the Creed of the Apostles, which Christ in the performance of his office hath done for vs, beginning with his conception in the wombe of the Virgine.

1 **B**Y Conception wee vnderstande, that which was made within the Virgin; namely, that in deed, & essentially she should beginne to beare in her wombe, that Sonne of God which was true God and true man.

2 Neither was that man formed, any space of time before

fore the person of the word was vnited vnto him: but that Man began to bee at the one and the verie same moment, that it was personallie assumed by the æternall word.

3 This humanity was, and shal continue for euer, a true and a perfect humaine nature, in regard both of the bodie and soule, beeing then made, when as it was conceaued in the wombe of the Virgine, and not before.

4 That æternall person also of the word, or of the Sonne of God, Coessentiall with the Father, is the true person of the Sonne of God.

5 In this conception, which was a beginning in time of that personall vniting; the one nature did not simple assume the other, but the person of the Sonne, tooke vppon him the nature of man in that one particular man, and did preferre it vnto the dignitie of the person of the Deitie: Wherein, notwithstanding doe remaine, both the very natures, & also their proprieties, wherby they are th at which they are, distinguished without anie confusion or separation.

6 Whereas DAMASCEN then, doth call the person of Christ wholie considered, a compound person, because hee is God and man, his words are warily to be taken: For the partes concurring togeather, for the making of some third thing, which of it selfe is not, (as the soule and the body in the making of a man) doe of them selues exist before the third thing made of them is existent. But in the person of Christ, the Deitie of the worde, doth not onely sustaine the consideration of the one nature: but euen of the whole person, attributing this vnto that man, that hee doth subsist in the very Sonne of God, and is not man alone of him selfe: For otherwise there should be one person of the Son of God, and another of the Sonne of man, neither wherof could of him selfe be the Mediator.

7 The parts furthermore, that properlie make vpp the whole, are compounded togeather: But the Deity can admit no composition, seeing it is most perfect; and therefore in this conception, it did preferre that man vnto the dignitie of the diuine person: but so as nothing was added

thereby vnto the worde, but rather, that that man did receiue this personall dignitie from the word, whereby, it is come to passe, that (as wee haue said) he is exalted aboue the Angels, the natures yet remaining.

8 Therefore Christ was rightlie said by the Fathers to be greater then himselfe, and lesser then himselfe.

9 Nowe this assumed bodie, was made out of the substance of the Virgin Marie, according vnto the promises made by the Prophets, in which respect, he the very same, who is the Sonne Coeternall and Coessentiall with the Father, is trulie the Sonne of A D A M, out of the stocke of A B R A H A M and D A V I D, Coessentiall also with his Mother.

10 This conception, the effect whereof, was the personall vnion of the word; and that man, could not possible be wrought by the power of any Creature.

11 Furthermore, Christ is said in the beliefe, according vnto the Scriptures, to bee conceaued of the holie Ghost, which is as the Angell G A B R I E L doth expound, the power of the most high, and the third person in the Deitie.

12 Yet cannot Christ bee said therefore, to be the Son of the holy Ghost: for in this conception, the holy Ghost, doth not sustaine the consideration of the Father, who begate of his owne substance, but of a cause forming the flesh out of a matter taken els-where.

13 Yet is this Conception the worke of the whole Trinitie, but distinctlie considered; for the Father doth send his Son into this flesh, the Sonne is conceaued in this flesh, the holy Ghost dooth forme this flesh out of the substance of the Virgin.

14 Although that that Virgine, blessed aboue all women, was yet the daughter of A D A M, and therefore infected of her selfe, with that vniuersall contagion of all mankind; whereof also vndoubtedly she brought forth some fruits: Yet notwithstanding, the flesh of Christ, was in no wise polluted with that contagion; but as the Angell witnessed, he remained from the very moment of his conception, a most pure consubstisting habitation of the eternall Sonne.

15 For the holie Ghost, when hee tooke the substance
the

the Virgin, did altogether cleanse the said substance from all corruption, before such time as hee turned the same into the seed of mans flesh.

16 In this most pure flesh, was placed also a most holie, and a most pure soule, that Christ alone shuld be that true holie one of the Lord, making holie all his members for euer, of whome, the Leuiticall high Priest was onely a Type.

17 Wee condemne therefore the Samosatenians, who will haue Christ to be a bare man.

The Arrians and Seruetians, who gaine-say his Coessentiall and Coeternall Deitie.

The Marcionites and the Manichees, who change the flesh of Christ into a bare shew.

The Schuengfeldians, who attribute vnto Christ a heauenlie bodie.

The Appollinarists, who affirme, that the WORD was in stead of a soule, vnto the flesh that was assumed.

The Nestorians, who deuide the person.

The Eutyrians, who both confound the natures, and mingle together their Essentiall properties.

The Monophysits, who in steade of the vnity of the person, did place the vnity of the natures.

The Vbiquitaries, who with EUTICHES do define the personall vnion, by a Reall effusion of the properties of the Deitie into the humaine nature, and with NESTORIVS, doe define the same by the Co-operation of the natures, and with the Monothelites, to be onely a power proceeding as it were from God and man.

The Papists, who affirme the Virgine Marie to haue bene conceiued without originall sinne, (and in maine-
taining Transubstantiation) do ouerthrow, whatsoeuer they holde aright concerning the trueth of the fleshe of Christ, and the personal vnion.

And their doctrine also, who placing here vpon earth an essentiall Consubstantiation vnder bread and wine, do strike vpon the same rocke of confusion.

Defended by DAVID PIOTAEVS of Lions.

PRINCIPLES CONCERNING THE NATI-
TIVITIE, CIRCVMCISION, AND BAP-
TISME OF CHRIST. XLII.

*IN THE FORMER PRINCIPLES WE HAVE
doone with the conception of Christ : now wee are briefly to
deale with his Natiuitie.*

1 **E** Ven as these words of the Creed of the Apostles, (conceined by the holy Ghost,) do set forth the purifying of the seed of the Virgin, to the end, that the bodie of Christ might bee purely formed thereof : So these wordes [Borne of the Virgin Marie] doe declare vnto vs, the bringing forth of Christ into the world by the said virgin, and so his Natiuitie.

2 Wee say that Christ was borne, (when as the vsuall tearme of Child-bearing, common vnto all other men being fulfilled) the Virgin brought forth Christ that word of the Father, and the Sonne of DAVID.

3 For hee which was conceined, was also borne ; The Virgin Marie therefore is iustly called the mother of God; though she be not the mother of the Deitie : And wee doe iustlie condemne NESTORI VS, who made a vaine distinction between the mother of Christ, and the mother of God; as being things opposite the one to the other.

4 Of the sure perswasion of this Natiuitie, wee reape a double profit; the one, that hence we learne, that the word (yet without the laying a side of his diuine nature, or anie conuersion or mixture of the same) hauing taken vpon him our flesh, our soule and our minde, that in all things, (sinne excepted) he might be made like vnto his brethren; began to be God and man.

The Arrians therefore are to be condemned, who denie our Sauour Christ to haue had an humaine soule; and the Appollinaristes, who deny him to haue had an humaine mind.

5 The other, that by this meanes wee might be assured,

red, that Christ according vnto the flesh, is from those Fathers, of whome Mary came, that is from ADAM, ABRAHAM and DAVID, vnto whom it was peculiarie promised, that the Messias should come of their seed.

6 Hee was also borne (as it must needs bee) according vnto the fore-telling of the Prophets, of a Virgine that was vnknown of man, because otherwise he could not be borne a pure man, and so he himselfe should haue stood in need of a Mediator.

The Iewes therefore are to be condemned, who holde against the Christians, that it was not needfull, that the Messias should be borne of a Virgine, but that he should be the Son of some King or of some Prophet.

7 The virginie of Marie after her Child-bearing, to wit, that as it is most certaine, that before her Childe-bearing, she was vnknown of man; so also she remained a Virgin after the same vnto her dying day, is religiouslie beleued: yet there is nothing expresse found concerning this point in the holie Scriptures, neither doth it belong anie-wise vnto the myserie of our saluation.

8 In this place, we do not onelie refuse, but vtterlie detest, all filthie questions, and such as are most vnagreeable vnto so holy a birth.

9 Christ beeing an infant, and bound in his swaddling bands after the maner of all other men that are borne, cried in his swathes, as also he did trulie sucke milke: it behoued also, that his bodie and his humaine wisdome (though it made greater growth in him then in other men) and his experience did grow as he did increase in yeares, in so much as, God would not haue the lawes of nature to bee broken in these things.

10 Christ therefore, at that time had a Childes bodie, and afterward a mans, finite, and hauing the instrumentall parts thereof, and therefore circumscribed in a place, the which essentiall qualities of a true bodie, hee neither did at any time, nor euer will cast of.

They err therefore, who teach, that the bodie of Christ can be euerie where, and yet his humanitie remaine still

vnuolated; neither doth it followe thence, that the natures are separated.

11 That bodie euen vnto his death, was subject vnto humane infirmities, and so of it selfe subject vnto corruption, though it neuer felt the corruption of the Graue: but after his resurrection, he laid aside all those infirmities that were brought vpon man for sin, and euen the naturall life it selfe.

Whence MANES is conuincd with MARCION, and those whome they call DOKITÆ, who teach, that Christ in deede neuer did, or could suffer any thing, and that he did onely beare men in hand that he suffered.

12 This Natiuitie was the beginning of the open humiliation of Christ, whereby, he made himselfe of no reputation; namely, when taking vpon him the form of a Seruant, he trulie came into this world, euen as his death and buriall was the last part of the same.

13 Furthermore, in that he was circumcised, and baptized, it was not done therfore, because he in himselfe needed to be made cleane by them, as though before he were poluted; but that we should learne.

14 First, that the whole force, both of the circumcision of the Fathers did, and of our Baptisme dooth depend vppon him, as beeing hee, by whome the Sacraments are trulie made the signs of our reconciliation with God.

15 Secondly, that hee was the Sauour, and the Mediator, both of the Fathers that were circumcised, and also of vs that now are vnder Baptisme.

16 Thirdly, that he came therefore into the world, not to breake, but to performe the law, and perfectlie to fulfill it, euen in the least points.

17 Fourthly, that he is the knot & the band of both the couenants, although he abrogated the olde by the new.

18 We then condemne their blasphemy, who thinking that Christ was born a bare man, do teach that in his baptism, hee was first of all made pertaker of the holy Ghost, and therefore, that he is called God onelie in name.

Defended by DANIEL CHAMERIVS Occitanus.

PRINCIPLES CONCERNING THE PASSION AND DEATH OF OVR LORD

IESVS CHRIST. XLIII.

HAVING HANDLED THOSE THINGS

which appertaine vnto the conception and Natiuitie of Iesus Christ our Saniour: we are to come vnto his Passion.

1 **A**S soone as the WORD, that æternall Son of God, taking vpon him mans flesh, was brought foorth into this world, hee began euen then to performe the myserie of our Saluation: Neither had it sufficiently profited vs, that Christ had onely beene borne, vnlesse also, hee had performed whatsoeuer was required to bee done, that wee should be reconciled vnto God.

2 The will of the Father consisted in these points: first, that in him, mans nature being perfect and pure from all sinne, should most holily, most perfectly, and most fully fulfill all the righteousness of the lawe: Secondly, that by the whole course of his life, hee should take vpon himselfe the punishments due vnto our sinnes, and pay the rancome of them by a full satisfaction.

3 Therefore, whereas in our beliefe, wee go presentlie from his Natiuitie to the suffering of the Crosse, thereby (setting down a part for the whole) is comprehended what soeuer Christ suffered, euen from the very moment of hys conception, vnto the day that hee was deliuered into the hands of the Iudge; and that not without cause, seeing this was the last and especiall act of the suffering of Christ for vs.

4 By his passion in like sort, we vnderstand also al those sorts of injuries, wherewith the Euangelists doe write, that he was reproched, and his punishments agrauated.

5 In these sufferings of Christ, we consider three things especially.

6 And first of al, both that fearful hatred of God, against euerie transgression of the law, which could in no wise bee appea-

appeased, but by a most perfect satisfaction.

7 And also that vnspeakable loue of God towards mā, who sent that onely begotten Son of his, that whosoever should beleue in him, should not perish, but haue euerlasting life.

8 Next, wee are to consider the instruments which the Lord vsed to effect so great a worke; and they were most euill: namelie, Sathan, the Priests, IVDAS and PILATE; (for who but such as were most wicked, could finde in their heartes, to accuse or condemne him that was most innocent) yet the L O R D E vsed them in such sort, as by their meanes, he brought to passe that worke, which of all other the workes of God, was the most holy and the most admirable; that is, the redemption of his Eleēt: and as for the instruments, who sinned not by compulsion, but wilfullie, and against their owne conscience, hee allotted them vnto most iust condemnation.

9 Thirdly, we consider the effects of that sacrifice; namelie, the force of that most perfect obedience of his, euen vnto the death of the Crosse, whereby, we are clad with such a righteousness, as the law of God requireth; and also, the most full satisfaction for all our sinnes, wrought by this oblation once offered; whence doth follow remission of sins freelic, in respect of vs.

Wherefore the Papists doe erre most foulie, who besides the onely Passion of Christ, go about to place their own merites, and the merites of Saints, as a needful supplie of the saide Passion, or as though Christ was therefore borne, that he might powre into vs the force to merite æternall life of our selues.

10 Nowe, seeing Christ was true man, that is, consisting of a true soule, and of a true bodie of a man; he had a body subject vnto outward passions, and therefore, he bare most greuous sufferings in his bodie, to the end, that hee might trulie deliuer vs, euen in respect of our bodies.

11 Now, in respect of the soule, he was stricken thorow with most vnspeakable anguishes and torments: yea, hee suffered in his soule, the most horrible and fearefull burthen of Gods wrath, that he might deliuer our soules from
the

the euermlasting torments of Hell.

They therefore are to be condemned, who haue affirmed, that Christ, either did not suffer, as the Simonians or that hee did not trulie, but supposedly suffer, as the Marcionites and the Manichæes did.

12 The Diuinitie notwithstanding, which was personally vnited vnto the humanitie that was assumed, did not depart therefrom in the time of the passion; but it so farre with helde it selfe in ~~not~~ shewing the force thereof, vntill that his soule did vnspcakable apprehende and feele the wrath of God, then the which nothing can bee imagined more horrible; the burthen whereof, he had neuer bene able to sustaine, vnlesse at the last, he had bene strengthened to gaine the victorie by the same Deitie of the word.

13 Iesus Christ then, to speake properly, suffered in his bodie and in his soule; yet notwithstanding, we may trulie and Christianlie say, that the Lorde of glory was crucified, dead, &c. not that the Deitie did suffer, (for the Diuinitie is impaireble) but that this bodie and this soule, is the proper body and the proper soule of the Word.

We doe detest therefore, both the open Eutychians, who as they confound the proprieties and the natures: so they hould, that the Deity did suffer; & also the close and secrete Eutychians, who are compelled in deede to confesse, that the Deitie did not suffer, but yet do hould, that the communicating of the proprieties of the Godhead and the Manhood, are reall; euen in respect of the natures them selues, and therefore, that the WORDE in respect of it selfe, did suffer some thing.

14 That base estate of the Word, whereby he made himselfe of no reputation, not in himselfe, but in the fleshe which was assumed, was especiallie seene, as it were with the eies in his Passion, wherein the æternall Sonne of God, as wee may say, forgetting himselfe, if I may so speake, did hasten of his owne accord vnto such a punishment.

15 The condemnation of Christ vnder CAIPHAS and PONTIVS PILAT, which is a matter, of no small moment & consideration, went before the punishment which he suffered.

red : For when as we could not stand before the Tribunall seat of God, Christ appeared before the seat of the high Priest PONTIUS PILATE; yet was he by and by condemned to be hanged vpon the Crosse; the just for the vnjust, that he might let vs free from the judgement of G O D the Father.

16 The kind of punishment wherevnto he was judged, was the Crosse; then the which, there was nothing more ignominious, euen by the law of God, to the end we might know, that hee was not onely dead, but also made a curse for vs.

17 Christ therefore, being the true and the onely Priest, performing the worke of the Mediatour-shippe, as all the shadowes of the lawe did prefigure him, carrying about with him that Tabernacle of his bodie, entred once into the holie place, where vpon the Altar of the Crosse, hee once offered himselfe a Sacrifice and a brunt offering vnto his Father, by sheadding his most precious bloode; hee I say, beeing the Priest, the Sacrifice, the verye redemption, rancome, and propitiation, and euen all these things for euer.

Wee detest therefore with all our hearts that blasphemie, whereby the Papists are not affraid to affirme, that Christ is as yet daily offered vnto his Father, reallie and in deed for the quick and dead, by the sacrificing Priest: then the which blasphemie, nothing can bee more execrable.

18 Nowe Christ by his death, hath abollished both the first and the second death vnto his Elect. The first death, not that he hath fully destroyed the same, but that he hath chaunged it in such sort, as it is no longer a punishment of sinne, or an entry vnto the other death, but a passage vnto eternall life.

19 The latter indeede, in respect that hee beeing dead, did altogether put it vnder his feet, and openly triumph ouer the same : wherefore also wee are no longer to feare it.

20 By the death of Christ, wee vnderstand the true separation

paration of his soule from his bodie: the which soule (as hauing it in his owne hands) when he had fulfilled al these things which were forespoken of the Prophets, concerning his satisfaction for vs, and hauing performed all the solemnities of the true expiatorie sacrifice; hee willinglie calling againe and againe with a great crie on his Father, gaue vp.

21 Yet was not the Diuinitie of Christ therefore separated in his death, either from his bodie or from his soule; but it was alwaies personallie vnited vnto both, in such sort, as that band of the personall vnion was neuer broken.

Wherefore some haue not taught aright, in giuing out that Christ by his death, ceased to be man.

22 Lastlie, besides all the fruites which wee drawe (as hath beene shewed) from the passion; crosse and death of Christ, this is not the least, that by the benefite and power of them our old man suffereth, is crucified, & quit broght to nothing with him.

Defended by ANTONIS THYSIUS a low countreiman.

PRINCIPLES CONCERNING THE BVRIAL AND THE DESCENSION OF CHRIST INTO HELL. XLIIII.

1 **A**LL these things that Christ suffered or did for our cause, are in the second part of the Apostolical Creed, comprehended in the actions of his humiliation or exaltation.

2 The actions of his humiliation, are either of his secret or of his open humiliation: of his secret is his conception; all the rest euen vnto his Resurrection are of his open humiliation.

3 Wee haue hitherto dealt, concerning the act of his secret humiliation, and also, concerning the foure first heades of his open humbling; his Natiuitie, Passion, crucifi-

crucifying, and death; the two latter above named do yet remaine; viz. his Buriall and his Descension into Hell, the former whereof, belongeth vnto his body, the latter vnto his soule, as afterward we will speake.

4 The Buriall of Christ is to be expounded, euen as the wordes themselues doe sound, wherein are to bee considered: First, the persons who buried Christ: Secondly, the forme and manner of his buriall: Thirdly, the end: Fourthly, the effects: Fifthly, the place: Sixthly, the time he remained in the graue.

5 The persons who buried him, were I O S E P H of Aramathea, and N I C O D E M V S, who hauing obtained the bodie of Christ of P I L A T E, did anoint the same with Balme, and wrapped it in fine linnen, and afterwards buried it: In all which points, we haue a singuler example of faith, and also of Gods providence, hereby making a way to the resurrection of Christ.

6 The forme of his buriall, consisteth in his anointing, (the which in respect of God, was a type of that lively smell flowing from the death of Christ) his winding & laying in the graue, which were assured testimonies of his death.

And here wee are not to conceale their notable delusion, who not onely superstitiouslie, but also ignorantlie and foolishlie, doe in *Sauoy* offer a certaine Linnen to bee worshipped, wherein Christ should be wrapped in the graue, the which they also foolishly call a handkercherie or napkin, wherein the whole bodie of Christ is painted: whereas the Iewes according to their custome, doe onely binde the head in a Napkin.

7 The endes of this buriall are manifolde: For first of all Christ would therefore be buried, that he might be declared to be truly dead. 2. That he might persue death, fling as it were, ynto her innermost denne. 3. That hee might make our buriall smell of the liuelie fauour of his death, and so drive away from vs the horror of the graue. 4 That by this meanes, hee might leaue a sure testimonie of the resurrection.

8 The effect of the Buriall of Christ, is first of all this; that as dying, he overcame death, and persued this victorie of his

his, that he might deliuer his bodie frō the effect of death, that is, from being turned vnto dust: euen so, by the same power of his, hee might bring the bodies of his members, vnto æternall incorruption. The other is, that euen as the burial of that bodie, which was assumed into for vs, a spiri- tual, & an æternall life, was a certaine cōtinuance of death, so is it vnto vs a pledge of the spirituall death of the olde man, dying in vs by little and little: in which respect we are said in Baptisme to be buried with him into his death.

9 Neither is the bodie of sinn weakned in vs at a mo- ment, but by continuall progresse dooth dailie more and more languishe, vntill it bee made altogether without strength, which shall then be, when wee shall perfectlie rise againe.

10 Hee is said to bee buried in a Fielde, neere vnto the place where he was crucified, and that in a newe graue cut out of a rocke, that it might bee clearlie manifest, that hee was trulie buried; and therefore, also that hee rose againe, and not some other in his stead.

11 As concerning the sealing & watching of the graue, both came to passe by the gret prouidence of God; name- lie, that the most extreame enemies of Christ, by whose seal and guard, the Sepulchers was made safe, might bee com- pelled against their wils, to confirme the Resurrection of Christ, that by and by followed.

12 It was not necessary, that the time wherein hee lay in the graue, should in euery point bee answerable to the Type of IONAS; but we are to know, that (Christ hasting as it were vnto the victorie) the Scripture is wont, by setting down a part for the whole, to giue the name of some whole thing to the beginning and end thereof. So Christ beeing put in the graue, at the latter end of that day, which went before the Sabaoth, lay in the graue the whole Sabboth, according to the custome of the Iewes, which account a naturall day, from Euening to Euening, and rose againe the beginning of the next, which was the first daye of the weeke.

13 Concerning this Article of the descension of Christ

into

into Hell, it is manifest, that there is no mention made of either, in the Nicene or in any other of the ancient creeds; and R V F F I N V S witnesseth, that it was not read in the Church of Rome.

14 No man therefore ought to wonder, if some question be made of the meaning thereof.

15 That the Creede, which is called the Apostles, was written by the Apostles themselves, before they departed from Ierusalem, euerie one of them bringing in his seuerall Article, it is a meere fabulous tale, as the very number of these Articles do shew.

16 Yet it is cleare, that they were faithfullie and truly gathered out of the preaching of the Apostles, & accounted euen frō the most ancient time, as a square & a rule of faith.

17 Now their opinion is verie probable, who doe take these words, [he descended into Hel] (if this Article was at the first in the common creed, expressed in so many words) not for any distinct Article, but for a summary comprehension of the last and lowest degree of Christes humiliation, which should bee pointed out by the wordes of suffering, crucifying, death, and burial; as this kind of speech is sometimes in the Scriptures Metaphorically vsed, for the lowest estate of anguish and dejection: So that, [He suffered, was dead, buried, and descended into Hell,] should be but one Article of faith.

18 But who can beleue, that the Fathers of Nicene, and so many Synods that afterward followed, and the very Church of Rome it self would haue rashly blotted out this Article, if it had bin written in so many words in the common Creed.

19 Either of the two therefore must needs bee necessarie; namelie, that either this kinde of speech, in that sense that wee haue spoken, though familiar vnto the Hebrues, was not yet receiued in all Churches, as being ambiguous and not necessary; seeing it was sufficiently vnderstood by the former, and so by a little and a little, grewe out of vse: or that this Article also, was then inserted into the common Creed, when as their opinion, which hath bene of ancient

cient time, had by degrees taken place, who thought that the soule of our Sauour Christ, beeing separated from his bodie, went into I know not what place, where the Spirits of the beleeuing Fathers should haue their aboad.

20 But this opinion, though it hath bin of a long time receaued, by a common and an olde growen error, cannot bee confirmed any wise by any testimonie of the Euangelicall Historie, but is manifestlie ouerthrown thereby, seeing it is very apparant by the woordes of the Euangelists, that the Spirite of Christ, being departed out of his bodie, was there receaued, into whose hands hee committed it when hee gaue vppe the Ghost, that is, into the place of æternall blessednes, whereof speaking vnto the Theefe, he said; [this day shalt thou be with me in Paradise.]

21 Nowe, that there was any place allotted vnto the Spirits of the Fathers, that departed before the incarnation of Christ, whence afterward, the Spirite of Christ coming thither indeed, shuld bring them with him into heauen; it can in no wise bee confirmed by any colourable testimonie of the Scriptures: Neither would the Euangelists haue omitted any such thing in the storie of the passion of Christ: But this opinion seemeth to arise, partlie, in that manye are written to haue risen, either by Christ, or with Christ: partly, out of the PSALME 16.8. which PETER citeth A&. 2.25. and out of two other places also of 1. PET. 3. wrongfullie interpreted.

22 Out of this error, arise two other that are more absurd, the one of those, who beeing ledded by the misvnderstanding of the words of PETER, thought that the soule of Christ went indeed into Hell; to the ende, that as in bodie hee had preached the Gospell vpon earth, vnto those that were liuing: so also he should preach the said Gospel in his Spirit, vnto the Spirites of those that were dead, as though that after death, there were any place left for preaching & repentance.

23 The other error is of those, who dreamed that the Spirite of Christ should goe vnto the soules of the damned, that hee might there also suffer in his soule, the paines ordained

ordained in hell for the damned : as though that the soule of Christ, whilest it was in his bodie , did not beare those punishmentes for our sake ; as both that horrible agonie, which hee sustained in the Garden, and also, that fearefull crie, [My God, my God, &c.] which vpon the Crosse made Heauen and earth to tremble , doe beare witnessse : or as though, that speache, [It is finished,] wherein our whole hope consisteth were vntrue.

24 But wee (omitting the whole controuersie, concerning the putting in, or the blotting out of this Article) do simplie vnderstand, by the Descension of Christ into hell, those things, which Christ being made a curse for vs, suffered in his soule for our sake, in those torments especiallie, which were so greuous, as nothing could be, no not imagined more horrible.

25 By the word DESCENSION therefore, is not ment any remoouing from a higher place to a lower, because that can properlie agree neither vnto the Deitie, which is euery where, nor vnto the bodie, which of it selfe lay dead in the Graue, neither vnto the soule, which beeing commended vnto the Father, was straight way in Paradise, after it was separated from the body.

26 Now the word HELL, which in the Scripture is diuersly taken , signifieth neither the Graue , because that explanation should bee superfluous and obscure ; neither yet the place of the damned , as it is cleare out of the former Principles.

27 Therefore this Descension of Christ into Hel, which had an ende at his death , went before the Article of his buriall : but yet it is placed after the same in the order of speech, euen because it was thought meet, to set downe in one tenor of speech, whatsoever did belong to the humiliation of his body.

Defended by HILLARIE FANTHART an English-man of Gentry.

PRIN-

PRINCIPLES CONCERNING THE RESVRRECTION OF IESVS

CHRIST. XLV.

1 Hitherto wee haue heard Christes combate with death; wherein he might seeme to be ouercome by death, because it so far preuailed against him, as it threw his dead bodie into the graue.

2 Now we are to speake of Christs victorie ouer death: the beginning whereof, was the preservation of his dead bodie in the graue, yncorrupted: and that without the help of anie art of the Apothecarie.

3 His full victorie manifested it selfe in the resurrection of his bodie: seeing that life is directlye opposite vnto death.

4 Now, that onlie is said to rise againe, which lay downe, and therefore, neither the Deitie nor the soule of Christ rose againe. Yet notwithstanding, the resurrection after a sort doth appertain vnto the soule: namelic, in that respect that by the resurrection it was restored againe vnto the bodie, that is, vnto his proper instrument.

5 Heere it is also gathered, that the same verie bodie which was laid in the graue, rose againe.

6 The Resurrection did abolish none of the essentiall qualities of the bodie: of which sort are, to haue a quantitie, and to bee finite: whence followeth, that it is also enclosed within the compasse of the members thereof, and is contained in a place.

7 We do condemne therfore the Eutychians, who held that he had a bodie, that was not bodilie: and the Valentinians, who said that it was an aierie bodie: and the Marcionites, who turned his true bodie vnto a shadow, both before and after the Resurrection.

8 By the same reason also doth fall to the ground that inuented forgerie, both of Transubstantiation, and Consubstantiation, as beeing altogether repugnant vnto the truth of the bodie of Christ.

8 Christ was the first that rose hauing swallowed vp mortalitie, and remooued at once all the infirmities of the naturall life from him selfe: although that after his resurrection he did trulie eat and drinke, that he might make vs fullie assured, that he tooke vpon him again a true bodie.

9 Christ (which is proper to him alone) rose againe by the power of his owne Deitie, and not by any borrowed strength, or by the force of anie creature.

Therefore his Resurrection is a most true demonstration, that he was trulie God.

10 There was great cause why Christ shoulde ryse the third day, and not before; least that if he had risen sooner, his death should haue seemed to be but fained, or if he had staied longer in the graue, the faith of the elect might haue beene hazarded.

11 The Resurrection of Christ was necessarie to the accomplishing of our saluation, because that as it behooued him to suffer the death due vnto our sinnes; so also it was needfull that death should bee ouercome by him, that hee might bring vs vnto æternall life, beeing deliuered from mortalitie.

12 It was agreeable also vnto the justice of God, that Christ should enioy æternall glorie, euen by the condition of the legall couenant, which is, do this, and liue.

13 The Resurrection of Christ is a sure pillar of our resurrection, because the church is as it were, the complement or filling vp of Christ: and therefore taking away that head of Christian religion, vaine were the preaching of the Gospell.

Therefore we detest from our harts the Saducees and all Philosophers, that haue denied the resurrection of the flesh.

14 The doctrine of the Resurrection hath beene continuallie held in the church of God: the which also, though it do depend vpon the omnipotencie of God onelie, may yet in some sort, by laying downe some sure grounds and principles, bee probable gathered by humane reason.

15 Our bodies shall not be two in number after the resurrection, but the verie same bodie that lay downe in the graue shall rise againe.

The opinion therefore which Iohn the Bishop of Ierusalem held concerning the taking vp of an other body is worthelie condemned.

16 The Resurrection of Christ doth properlie belong vnto the elect: seeing the wicked are to ryse againe not by the vertue of his resurrection, but by the iust iudgement of GOD vnto aternall damnation, euen by the force of that penaltie, which GOD added vnto the commandement hee gaue to ADAM: The day that thou shalt eate, thou shalt die the death, euen the first and the second death.

17 It is no wonderfull case, that Christ after his Resurrection did not openlie manifest himself vnto all men: for as there is a time of mercie, so is there a time of iudgement with God.

18 Christ proued his Resurrection vnto his disciples, by all kinde of arguments: as, by the testimonies both of Angels, of weomen, and of men vnto whome he presented himselfe aliue, euen in the same bodie that was marked with the scarres of the wounds: adding thereunto also the testimonies of the Prophets.

19 Vnto all these things he adjoined his conuersation which he had with them for the space of fourtie daies, least either a shorter time should not suffice, or if he had continued longer, he might seeme to haue risen to such a life, as he lead heere at the first.

20 Hetherto also belongeth the manner of his appearing, which was in some respect naturall: that it might be manifest, that neither his resurrection nor his glorie did take from him his true humanitie, whereby he is and shall be our brother for euer: and yet notwithstanding supernaturall that all might knowe him, hauing laide downe this naturall life to be vnto vs, the first fruits of a spirituall and an aternall.

21 Now, seeing both this hystorie of the Resurrection,

and

and also testimonies of the Prophets which fore-tolde the same, were published openlie and in the audience of as manie as would heare, not onelie of the Iewes, but of al other people, and was also confirmed by all kinde of miracles: it muſt needs be, that neither the Iewes, nor anie other people can complaine, that Chriſt after hee had riſen againe, did not offer himſelf to be ſeene of them.

22 And ſeing that Chriſt came to ſaue his elect wholly, both ſoule and bodie: and that his reſurrection is his true and full victorie: it followeth, that that ſpirituall reſurrection (whereby it commeth to paſſe that our ſoules beeing ſpirituallly vnited vnto Chriſt, the old mā beginneth to die in vs, & being by little and little to be worne away, is buried, and the new man riſeth again) doth depend vpon the reſurrection of Chriſt; that euen as Chriſt after his reſurrection, & not before (as far as he is our head) began to liue that æternall life, after he had ouercome all the infirmities of this naturall life, which (finne excepted) he had vndergone for our ſakes: ſo that qualitie of an vncorrupted life being begun in our ſoules while we liue heere, and proceeding farther, after the diſſolation of this bodie, is at the length to bee fullie perfected, when the reſtitution of our bodies ſhall be accompliſhed: and ſo the elect ſhall liue that æternall life with Chriſt, the type of which benefite is the Sacrament of Baptiſme vnto vs.

23 Nowe, euen as the Spirit of Chriſt paſſed from the Croſſe into Paradife, at the verie ſame moment that it departed out of the bodie, & thence returned into the bodie, that whole Chriſt in reſpect that he was man, might be afterwards glorified: ſo we do beleeeue that their ſpirits who die in the Lord, do ſtraight way depart vnto God, there to enjoy that measure of glory that is appointed for the: vntill that they beeing adjoined againe vnto the ſame bodies (which will be the verie ſame in ſubſtance trulie corporal, though in a far more excellent eſtate) ſhal liue vnder Chriſt their head for euermore.

We do condemne therfore, both that fable of Purgatory fire, and alſo their doctrine, who dreame that the ſoules

623 soules of the departed, are a sleepe vntill the last day of judgement.

Defended by BENIAMIN CHESONIVS of Burgundie.

PRINCIPLES CONCERNING CHRIST HIS ASCENSION INTO HEA-

V E N. XLVI.

*SEING THE ARTICLE OF CRIST'S RE-
surrection hath bene alreadie opened: it now followeth, that
we deale with his ascension into heauen.*

1 **A**S the Scripture dooth teach, that the death, re-
surrection, and buriall of Christ were true, and
not fained; so, the same doth certifie, that his Ascension in-
to heauen, was not onely visible, but also locall.

2 For although, the word ASCENDING, is sometimes
Figuratiuely spoken concerning God; yet in this Article of
the Faith, it is taken in his proper and naturall significati-
on, in such sort, that by it is expressed a passage, from a low-
er place vnto a higher, which is pointed out by the name
of Heauen.

3 Whereas in the Scripture, there is mention made of
a three-folde Heauen; wee affirme, that the highest of all, is
heere to bee vnderstood: wherein, is the seat and aeternall
habitation of the soules of the faithfull; and where also,
Christ is exalted aboue all Creatures.

4 And although, he be trulie ascended into Heauen; yet
doth it not follow thence, that he is no more present here
with his Church for the gouernment thereof: seeing that
the said Ascension, dooth onely appertaine vnto that na-
ture which is finite, and contained in a place, that is, vnto
his humanitie, and not to his Diuinitie, which is euery
where alwaies present, and can be contained in no certaine
place, seeing it containeth all things: For as AVGVSTINE
hath spoken very notable, the body wherein Christ rose,

must bee in one place, where as his trueth is euery where spread abroad.

5 Hence we gather, that hee is not now vpon earth, in respect of his Manhood; seeing he hath once ascended into that place, whence the Scripture dooth testifie that hee will not depart, vntill the restitution of all thinges, and in no other manner neither, then he did ascend.

6 Yet wee say, that God and man did ascend, because that his humaine bodie was taken vp by the power of the Deity, which was vnseparably joyned with the humaine nature, and nowe remaineth there after a manner vnknown vnto vs.

They are deceiued therefore, who holde, that Christ according vnto his humaine nature, can be at the same time both in heauen and in earth. And those also, who auouch that his flethe is euery where, and all those in a word, who bereaue his body of the essential, and as DAMASCEN speaketh of the Characteristical properties thereof, that is, such as are markes of a true bodie.

7 Now, where as Christ after his Ascension, was seen of PAUL and STEPHEN; that vision was extraordinary, and a peculier reuelation: So that from thence it cannot bee gathered, that Christ was not in that place wherevnto hee ascended.

8 This Ascension furthermore, was as it were, a certain triumph after the victory gotté ouer the enemies of mankind which he overcame.

9 The end of this triumph is diuers and manifold: First of all, it testifieth, that the woorke of our Redemption was finished vpon earth, the which he would seale by this magnificall and royall triumph, which for this cause is called by AVGVSTINE, a confirmation of the Catholick faith. For by this meanes Christ hath gotten, vnto the immortal and incorruptible life, not an earthly, but an incorruptible and eternall mansion.

10 Secondly, that there should be extant a most cleare testimonie of the Diuinitie of Christ, by the which his humanitie, was taken vpon high, whence also it appeareth, that

that he consisteth of two natures.

11 Thirdlie, that hauing ouercome death, hee should enjoy that glorye, which was prepared and ordained for him before the foundation of the world was laid; not according to his Deitie, but according to his humanitie, the glory wherof appeared then, when a new ghest as it were, entered into heauen; to wit, [the man God,] the which thing, the Angels had neuer seene before.

12 And although the man Christ was glorified by his Resurrection, in such sort, as there was nothing wanting vnto him; yet this Ascension, was a more certaine ample possession of that glory.

13 Fourthly and lastly, that he might prepare a dwelling for vs in Heauen: and not onely prepare it, but also allure vs thither, that wee might follow him by an ardent desire and affection, while we are in this life, and here vpon earth seeke those things that are aboue.

14 Nowe, euen as Christ was borne for our cause, dead for our cause, &c. So hee ascended into Heauen for our cause.

15 The fruit and profite therefore, which ariseth to the faithfull out of this Ascension, is manifolde. For first, wee are thereby vndoubtedly assured, that we shall once, name-lie at the last day, ascend also into Heauen; For where the head is, there the members also ought to be, & the Ascension of the members shall bee such, as the Ascension of the head was (saue that he ascended by his own power, where as we shall ascend, not by our owne, but by his vertue:) For our bodies ought to bee fashioned like vnto his glorious body, as the members vnto the head.

16 Secondly, after this Ascension, was the holy Ghost giuen vnto the Apostles: Next, were other gifts from heauen bestowed vpon men, and the Church furnished with things needfull for the same.

17 Thirdlye, heereby a way is opened for vs vnto our heavenly countrey, from whence we fell by the meanes of ADAM.

18 Fourthly and lastlie, his Resurrection confirmeth
our

our faith : For hereby we are assured, that our soules separated from our bodies, euen before the Resurrection, shall passe to no other place, then where Christ is; that they may liue for euer in blessednes with him.

Defended by WILLIAM QVERGINVS Tarbicensis.

PRINCIPLES CONCERNING THE SIT-
TING AT THE RIGHT HAND OF THE
FATHER ALMIGHTIE. XLVII.

1 Seeing whole Christ, that is, Christ personally considered, or in respect that he is one subsisting person, is said to sit, and that the action of sitting, can not in the proper signification thereof, agree vnto the Deitie in it self : we must needs conclude; that sitting, properlie taken, can in no wise agree vnto the Deitie.

2 And although, it may be properlie applied vnto that other nature of Christ, which is corporall; in that sense, that sitting is opposed vnto the standing or the moouing of the bodie : yet wee must not thinke, that that glorious bodie of his, though it be truly circumscribed and contained in a place; doth either continually stand, sit, or moue: For all these things are grosse and curious matters, neither are they so particularly to bee applied to the estate of that life.

3 That which is added concerning the right hand of God, is much more to bee taken Figuratiuelie, as whereby those things are attributed vnto God, which are proper vnto man; seeing that God, who is without a bodie, hath neither right side nor left, as beeing altogether immeasurable and infinite.

4 By this kinde of speech therefore, being taken from the custome of Kings and Princes, who are wont to make a shewe vnto their subjects of those, whome they will haue to be in equall dignitie with them, and by whome they exercise their gouernment, by placing them in a most honorable seat; that is, at their right side, or at their left: by this kind

kind of speech, I say is meant, that Christ hath receaued all power both in heauen and in earth, as he himselfe the best interpretor of his owne words doth expresse, MAT. 28. 18.

5 This power as far as he is God, Coeternal with his father, he receiued not first, after the resurrection of his flesh, but enjoyed it from all æternitie, common with his Father, of whome he receiued his Sonne-hood from æternitie.

6 Yet because, not in himselfe, distinctly considered as far as he is God, but as far as he personally joynd to himselfe the forme of a seruant, subject vnto all our infirmities (sin excepted) he seemed in some sort, vnto the time of his Ascension, to haue cast of his owne Majestie (which in the Scriptures is expressed by the word of Descending:) therefore, he is also in the same respect, said to bee exalted vnto the right hand of the Father; or restored (as far as it appertaineth to the manifesting thereof) into the same Majestie, which he had with the Father before all worlds.

7 There is another consideration of his humain nature, the which (hauing truly, and not in shewe, most powerfully accomplished the office of his infirmities) became Conqueror, ruler, and triumpher; and hath gotten a perpetuall gouernment ouer all creatures, both for the preservation of his, & the perfecting by degrees the worke of their saluation, & also, for the vtter ouerthrow of his enemies, & this is it that is ment by his sitting at the right hand of the father.

8 And euen as the hypostaticall vniõ is not therefore dissolved, because the properties of the humanity are distinctly attributed therunto: euen so his glorification being distinctly considered in the said humanity, doth not infer that there shuld ether be two christes, or sitting at the right hand of God.

9 Yet is not the humanity by this meanes made equall with the worde, either in substance (which is the proper error of EUTYCHES) or in authority, as the Vbiquitaries do now hold: because, that that gouernment, whereby Christ as hee is man, hath all things subject to himselfe, as well in heauen, in earth, as vnder the earth, is limited within the compasse of Creatures; excepting him saith the Apostle, who hath made all things subject vnto him; that

is the Father, with whome, as the Word hath the one and the same essence from æternitie: so hath he the one and the same power fully in common with him, in so much, that, the Fathers haue said trulye, that Christ in respect of this government also, is both greater and lesser then himselfe.

10 False also and blasphemous, is that Vbiquitary and all present Majestie of the essentiall humanitie of Christ, which they seeme to haue sharpelie gathered from this sitting at the right hand of the Father; for besides that, by this meanes the truth of the flesh of Christ is manifestlie abolished: It is a foolish thing, to reason from the power of his flesh vnto the essence thereof: that is, to holde that the essence of his humanitie, doth reach as farre as the power thereof, where as the very faith of that Centurion, so much commended by our Sauour Christ, MATH. 8. 10. doth on the contrarie side teach vs, that it is meere folly to inclose his power, within the bounds of his essentiall presence.

11 Now this kingdome & government, hath Christ already perfectlie obtained, as hauing gotten a name aboue all names: but in his mysticall body, that is, in the church, it is but onely in some sort begun, neither shall it bee perfected in the saide bodie before that last day, (when as all the enemies of Christs glorie, and our saluation beeing æternally ouerthrowen and cast downe) God shall bee all in all, that is in his Saints; in whom now he is onely but some thing, whether we respect them beeing a liue or dead.

12 That gouernement of Christ therefore, doth nowe consist in two things; that is, partly in the subduing both of his owne children, and also of all their enemies; and partlie in bringing his, by little and little to perfection by the power of his Spirite, and the administration of that other part of his æternall Priestthoode; that is, in the strengthening of them, by his intercession with the Father, euen vntill that he hath together with all his elect, celebrated an eternall triumph.

13 This intercession of his, consisteth especially in that efficacie of that oblation of his, made once to his Father; the force whereof is this, that the Father looking vpon

pon all his elect in his Sonne, by whose blood he is reconciled vnto them, doth imbrace them euermore with a Fatherlie affection : partly, in that as all the prayers of the Saints, being as yet Pilgrimes here vpon earth, are conceived in the name of Christ : so hee presenting himselfe vnto his Father in heauen, as the onelie Mediatour, doth sanctifie those prayers, and make them acceptable vnto God the Father.

14 Vnto these things is to bee adjoyned that stay and defence which we haue by Christ, in that he hauing all creatures in his hand, doth by what instrument and meanes he thinketh good, most powerfully preferue his Church, traueling as yet here vpon earth, against all the furious insurrections of all whoeuer.

15 Touching this sitting at the right hand of GOD the Father, although in respect of the title thereof, it belonged vnto the humanitie of Christ, from the verie first moment, of the personall vniting thereof with the Deitie: yet both in regarde, that this humanitie was to be thrown down vnto the verie lowest degree, for the performance of the worke of our reconciliation, and also because this glorification of our head, was the crowne due vnto the obedience he yeelded for vs vnto the Father, even vnto the death of the crosse, therefore it fell not vnto him in deede and possession, before he had suffered, risen againe, and ascended aboue all heauens.

Hence it followeth that this error also of the Vbiquitaries is intollerable: namelie, in that they holde that this reall sitting at the right hand of the father, began at the very first moment of the Lordes incarnation: offending heerein two manner of wayes. First, in the wrong interpretation of this article: next in that they inuert the order of the articles of the beleife, which ought necessarilie to be retained.

16 Inasmuch as the place of this sitting is expresse said to be in heauen, and not vpon earth, or any where els, and that Christ is not to depart from heauen before the last day: and also that he is endued with a bodie, though

glorious, yet organical, & contained within the parts thereof. Therefore that reall presence of his vpon earth, is shewed to be false, against all Transubstantiators and Consubstantiators, euen by this sitting of his in heauen, at the right hand of God.

Defended by FRANCIS DEFAVRIVS of Beane.

PRINCIPLES VPON THAT ARTICLE
OF THE BELIEF, WHEREIN IS SAID
that Christ shall come to iudge the quick and
the dead. XLVIII.

1 **H**AVING done with the treatise of the incarnation of the mediatur Iesus Christ, and also of his lyfe, death, resurrection, ascension, and exaltation vnto the right hand of the Father; which is the power that hee hath receaued ouer all creatures, the which he dooth now so exercise, as hee seemeth in his members rather to strue and to be kept vnder, then to raigne: and in regard of his enemies, rather in some sort for the most part, to bee vanquished, then to ouercome. It followeth that vnto the former we adioine which thinges appertaine vnto the full administration of this gouernment.

2 Christian Faith therefore dooth teach, that Christ who strueth with his enemies, vntill the number of all those that were giuen him of the Father be finished, & the time appointed for the executing of Gods wrath against Sathan, his Angels, and the world, be expired, shall come again from heauen and execute his full power, both in the finall deliuerie of all his children, & in the vtter ouerthrow of all his enemies.

3 The vniuersall restitution of the world, which is earnestlie desired of all the creatures themselues in generall, shall serue for the setting forward of the saluation of the elect.

4 But it is curious and prophane to enquire what manner

ner of the restitution that shall bee, any farther then the word of God doth reueale it.

5 Now that that judgement, whereunto all men, some to be whollie absolved; others to be whollie condemned, shall be subject, is to be Vniuersall and euerlasting, may be proued by arguments drawne from humane reason, and euen from that very principle, whereby the wicked go about to displace Gods prouidence: namely, that God must needes bee just, and therefore that it cannot bee, but it should æternallie go well with the good, and euill with the bad.

6 But the vndoubted proofes of this article, as also of all the rest, are to be fetched from Gods word.

We do condemne therefore the Epicures, who denie Gods prouidence, as though the casuall (as they call it) succession and change of things were to continue for euer. The Platonikes, who granting the world to haue had a beginning, do yet teach that it shall neuer haue an end. The Aristotelians, who dreame that the world neither had a beginning, nor euer shall haue an end. And all other mockers, who think that there shall neuer bee anie judgement, because it is so long differred as PETER setteth downe 2. PET. 3. 3. Yet doe wee not ground our selues in this point, vpon the opinion of the Stoickes, who taught by naturall reason, that the world shoulde bee consumed with fire, but vpon the authoritie of the word.

7 This judgement in regarde of the power and decree thereof, is jointlie of the Father, the Sonne, and the holie Ghost: but the promulgating and execution of the same, is committed to the Sonne, & that in his humaine nature: In the which nature it pleaseth the Father mediately to rule all creatures.

8 Christ therefore shall come from heauen in his true, visible and finite bodie: yet cloathed with that Diuine glorie and maiestie, whereby he hath gotten a name aboue all names.

That dotage therefore of the Vbiquitarics, is most
3 vaine,

vaine, who do oppose the majestic of Christs flesh, vnto his locall and organicall circumscription: and doe imagine a double reall presence of his bodie, the one visible and finite, which is of his dispensation: the other invisible and infinite, which they call omni-majesticall, which cannot bee grounded vpon anie place of the word,

9 Before the tribunall seat of this Iudge shall all men without exception, that euer were since the beginning of the world, stand to be judged.

10 All therefore that haue beene dead shall bee joined again to their bodies, and as for those that shall be found aliue, they shalbe chaunged in a moment, to the end that some of them may enjoy that blessed & perpetuall felicitie with Christ their head: others that they may be adjudged vnto euerlasting tormentes, which Sathan their head and his wicked Angels, and so Christ may trulie and perfectly raigne for euer.

Wee condemne therefore the opinion of ORIGEN, and of the Chiliaists, who held that all men should be saued after a thousand yeares.

11 This iudgement shall Christ exercise, in respect of the elect, both according to the law which hee hath fulfilled for them: and also according to the Gospell which was giuen vnto them, that they should embrace the same with a true and a liuelie faith: and in regard of the wicked, according vnto the lawe onelie, which pursueth euerie man with æternall punishment: and therefore also hee shall crowne the one of them, being acquitted throw his meere fauour, and shall punish the other in just seueritie.

We refuse therefore, both those who attribute the reward of æternall life, vnto the satisfactorie and meritorious works of men: & them also, who ascribe the dānation of the wicked, vnto a kinde of absolute and soveraigne power that is in God, beyond the judgement of the law.

12 Christ shall then yeeld the kingdome vnto his Father, that is, shall absolutelie performe in deed the office
which

which he receiued of the Father: and the Father on the other side, shall performe vnto him, together with his, that æternall triumphe promised vnto him, when hee hath put all his enemies vnder his feet.

13 The place and the time of this judgement, hath god manifested vnto none, but would retaine the knowledge therof vnto himself, both that he might contain vs watchfull in our duties, lest that either we should be astonished with fear, or abuse the deferring of his comming; and also, that he might exercise our faith and patience: yet hath he foretolde vs, MAT. 24. the signes that go before his comming; so that none can be on the sodaine ouertaken thereby, saue onely those, who wittingly and willingly remaine vnprovided.

They are therefore worthie to be reprehended in the Church, who presume to set downe the time thereof, by the aspects of the Starres, or vpon some imaginarie suppositions or Propheties.

14 Nowe the Lorde according vnto his secrete wisdom, dooth deferre that day, partly, that the number of his elect may bee finished; and partly, that the wicked may be made more and more vnexcusable.

15 That last vniuersall judgement hindreth not, but that the Lorde may in the meane time execute his particular judgements in this life, either vpon his elect for their saluation, or vpon the reprobate for their vndoing; neither doth it also hinder, but that hee may after their departure gather the soules of his elect, into that blessed life, and torment the spirit of the wicked in the prisons that are known vnto himself, even vntil the time that he accomplisheth the full happines of the one, and the vtter confusion of the other.

16 And euen as he would haue his last comming to be hidden from men, so also hee would haue the time of their death for the very same cause to be vnknown vnto them: vnlesse, that he openeth the same vnto some, either by particular reuelation, or by probable conjectures.

Defended by Iohn VALETONVS Albenatiensis Occitanus.

PRIN-

PRINCIPLES VPON THE ARTICLE OF
THE BELIEFE CONCERNING THE
FAITH IN THE HOLY GHOST. XLIX.

1 **V**VE doe in this Article confesse, that the holy Ghost as being the third person in the Trinitie, is to bee adored and worshipped by the same faith and inuocation, whereby, in the former Articles wee haue confessed, that the Father and the Son, beeing in order the first persons of the Trinitie, are distinctly to be acknowledged and worshipped.

2 The holy Ghost in this place doth signifie, that essentiall power, who is essentially subsisting in the Father and the Son, proceeding and distinguished equally from them both, in regard of the manner of his being: but in respect of his essence, absolutely considered, hee is G O D, hauing that Deitie which is not deriued by propagation from another Godhead, but is one, most single, and of himselfe.

3 Now, seing the Father neither can be separated from his Co-aeternall and Co-essentiall wisdome, neither co-essentiall power, who is the holy Ghost, can be seuered from that wisdome, but doth depend of the Father, and of his wisdome: there is no question to bee made, but that hee doth proceed from the Father and the Sonne, as from one cause.

4 Where the Sonne is saide to bee begotten of the Father, and the holy Ghost affirmed, to proceede from the Father and the Sonne; it sheweth a difference between the wisdome that remaineth in the Deitie, and the power, that doth outwardlie shew it selfe by the effects.

5 That which both the Schoole-men, and also the ancientest Diuines amongst the Latines, haue written concerning the holy Ghost, as being a kinde of essentiall loue, knitting the Father; the Sonne together, hath brought in to religion, many intricate, strange, and dangerous questions.

6 Although

6 Although the works of the Trinitie, which they call outward or externall, are inseparable : yet in the effecting of them, there is a distinction to bee obserued, not onely of the persons, but also of the personall actions.

7 The proper operation of the holie Ghost, is to effect in deed in his time and manner, those things which the father hath determined to dispose by his Sonne, that is his æternall wisdome, and to execute by the power of them both, that is, by the holie Ghost.

8 Yet are we not to thinke that the holie Ghost dooth worke anie thing with the Father and the Sonne, as an instrumentall or a ministeriall cause, but without anie inequality, and immediatlie in respect of them both, worketh all things together with them.

9 The power thereof did then shew it selfe, when as the world was to be created of nothing, and afterward in his prouidence, whereby he hath vnto this day, and euer shall as long as the world standeth, preserve the same, both by ordinary and extraordinarie meanes.

10 The effect thereof furthermore, is to woorke in the harts of men, which is done manie wayes: for some he maketh apt and readie to practise morall vertues, not by changing, but by repressing their naturall corruption: & others by his especiall power hee doth make meete to vnderstand and bring to passe, great matters, all which doe properlie serue for the conseruation of mans societie, although that the effects of these giiftes are otherwhiles also behoofull vnto the Church.

11 Sometimes also he goeth farther, in bestowing vpon some the knowledge of his heauenlie truth, with other supernaturall giifts, as of Prophecie and healing: to be brief he doth after a sort, sometimes enlighten not the vnderstanding onlie, but euen the will of some, who yet are so in the Church, as it will one day appeare, that they were neuer true members thereof.

12 Now his sauing power, doth onelie manifest it selfe, both in the congregation of his elect, and also in euery particular member of his mysticall bodie: whence it com-

meth to passe, that the Church alone is holie, and the beleeuers onlie, properlie called Saints.

13 Hee dooth therefore in part bestowe the very same gifts vpon his elect, whereof some of the reprobates are partakers: but adioyning thereunto the grace of a good conscience, and of perseuerance. So the holie Prophetes and Apostles in times past, haue left vnto vs by the inspiration of the holie Ghost, the scriptures, contained in the bookes of the olde and new Testament. After this manner also, manie haue beene indued with the gift of woorking miracles, and all faithfull Pastors and Teachers, haue bene in all ages, bestowed vpon the Church, and indued with necessarie gifts.

14 Now the gifts, whereby the holy Ghost doth properlie distinguish the church from the world; are those vnrepentant gifts which hee bestoweth onlie vpon his elect: namelie, the effectuall enlightning of their minde, and the gift of perseuerance: the effect whereof is true faith, applying Christ with all his benefites, vnto the saluation of euerie one that beleueth seuerallie: whereunto is vnseparable joined sanctification, whereby wee are drawne sincerely to loue God, and our neighbour.

15 That worke which was the most excellent of al other: namelie, both the creation of the fleshe of Christ in the wombe of the Virgine, and also his most perfect sanctification, whereby his humanitie was annointed with all kinde of gifts, that were meet to performe the office of the Mediatour, proceeded from the same power.

Wee detest therefore all those, who denie that the holie Ghost is to bee worshipped by one and the selfe same faith and inuocation with the Father and the Sonne: & those, who hold that hee proceedeth onlie from the Father: together with such as denie him to be coeternall and coessentiall with the Father, as the Macedonians & the Arrians: those, who distinguish him from the Father onlie in name, and not in person, as the Sabellians: & those also who affirme him to bee but some created motion and power: to be breif, we detest al those that do
nie

nie wise withstand, either the true coessentiall and coeternal Deitie of the holie Ghost, or his proceeding from the Father and the Sonne.

Defended by JOHN NISSOLIVS Semenenfis Occitanus.

PRINCIPLES VPPON THE ARTICLE,
I BELEEEVE THAT THERE IS A HOLY
CATHOLICK CHVRCH. L.

1 **O**Mitting in this place, the questiō whether there be a Church or no, as an vnnecessarie point; we will rather see what the Church is.

2 The word CHVRCH taken from the common custome of publick affaires, where the people beeing called by the voice of a cryer, did meet together, began euen from the verie time of the Apostles, (the name of Sinagogues being left vnto the Iewish conuentions,) to be applied vnto their meetings, who embracing the voice of the Gospell, were wont to haue publick assemblies for the vse of Religion.

3 Now the thing it self signified by this word, is drawn farther: that is, to expresse the companie of those, who being raised vp from the fall of mankinde by the mercifull voice of God, haue, and will vnto the end of the worlde, consent together in the professon of his true worship.

4 Nowe, in asmuch as all those who haue giuen their names to bee of this meeting, haue not either doone the same vnfainedlie, or shewed that constancie that had bene meet; by reason that Sathan neuer ceaseth to sowe tares in the field of the Lord: Hence it came to passe that men haue beene alwaies enforced to take the Church sometimes in a more generall, sometimes in a more speciall signification.

5 The Church therefore is generallie called, the congregation of all those, who professe true Religion, whether they do it vnfainedlie and perseuere therein, or hypocriticallie and fall away from the same. In speciall, it is taken for all those onelie, whome God of his infinite mercie ha-

uing elected before all worldes, doth effectuallie call, when he thinketh good, in such sort, as they being endued with true faith, and persevering vnto the end, may be iustlie accounted to be of Gods flock.

6 Hence sprung that distinction of the visible and inuisible Church: of the visible, which is so accounted by the notes of the outward profession, without any differēce betweene the faithfull and the close hypocrites: of the inuisible, which is restrained vnto those onelie, who trulie and constantlie beleue to the end, & therfore called inuisible, because true faith can assuredly be discerned by none, saue by the Lord, and them in whome it is.

7 This inuisible Church is only one, as there is but one God the Father, one Christ the Mediatour and head of his mysticall bodie, one faith, one hope by the holy Ghost, and one aternall life: and it is therefore called Catholicke; that is, vniuersall, both because it hath bene, is, and shall be alwaies the one and the same: and also, because GOD hath alwaies gathered them into one bodye, out of all sorts of men and people, as it seemeth good vnto his mercie; whereas, before the comming of Christ, the Church was particularly called out of the nation of the Iewes onelie.

8 And although, God for many ages, had seperated the Gentiles (whome the Apostles therefore affirmeth to bee without God, & strangers from the couenant of grace) frō the seed of ABRAHAM, yet was there almost no age, wherein he called not some of the Gentiles, vntill that the partition-wall being broken by the preaching of the Apostles, that promise made vnto ABRAHAM was accomplished: namely, that all the nations should be blessed in his seede: because they were to become ABRAHAMS seed by Christ.

9 The particuler assemblies of this bodie, dispearfed throughout the world, considered either generallie or speciallie, as it is visible or inuisible, are as it were the members that make vp one mysticall body.

10 And this is that Catholicke Church, whereof mention is made in the beliefe; therfore called holie, because it

is by the holy Ghost separated from the rest of the worlde, and consecrated vnto God.

11 This same Church is rightly deuided into the Militant and Triumphant: By the Militant, is vnderstood the company of the true beleeuers, yet remaining vpon the earth, and struing with Sathan and the remnants of their fleshe: By the Triumphant, are meant those, whose blessed Spirits are already gathered vnto the Lord, euen vntil both the one and the other, at that glorious comming of Christ hauing receiued their glorious bodies, shall triumph with Christ their head for euermore.

12 That holines, wherby this Catholick Church, which is also inuisible in that sense that we haue spoken, is seuered from the world, if it be considered in respect of the puritie of the doctrine of the truth, is altogether without spot or wrinkle: Or if it be considered, not as it is in it selfe, but according vnto the beliefe that is yeelded vnto this true and wholsome doctrine: we holde againe, that the force of that truth is so great, that it is alwaies declared and obeyed in the Church vniuersally considered. Wherefore the Apostle calleth the Church taken in this sense, the pillar and ground of truth.

13 But if the Church be respected, not vniuersally, but particularlie; that is, according as it hath diuers assemblies here and there gathered together, then indeed it may often come to passe, that some particular Churches may err, yea, in some fundametal points, either in part or in whole, yet so, as the elect do alwaies returne vnto the way: neither can those particular spottes, that cleaue vnto it for a time, make the vniuersal church to leese her naturall beautie.

14 We confesse (to speake nothing here of the corruption of manners) that this may come to passe, much more, if wee seuerally consider the members of particuler Churches; for such is the weaknes of mans judgement, euen in the deare Saints of God, that you cannot find any, so indued with the perfect knowledge of the trueth, but hee doth stagger in somethings; especially, when the Lord being pro-

uoked by the sinnes of men, doth giue efficacie and force vnto the spirit of error.

15 Although, that the Catholicke Church can neuer fall away from the truth, yet both the Prophets and Apostles, together with the holy storie in generall, both before and after the comming of Christ, haue foretolde, and these very times wherein wee liue doe testifie, that it hath often come to passe, that the greatest part of particuler churches and men, falling away, yea, and struiuing against the truth: the light of the Church seemed for a time, though not vtterlie, yet in a manner to be cleane extinguished.

16 The true markes therefore of the visible Church, can not bee the multitude, or personall succession, but the doctrine truly taught out of the written word of God, and the lawfull administration (that is, such as is agreeable vnto Gods ordinance) of the Sacraments, to wit, of Baptisme and of the Lords Supper.

17 These two notes doe depend vpon the lawful forme (that is, such as is prescribed in Gods worde) of the holie Ministerie, constituted as it ought to be: But in asmuch as the Church sometimes is brought to that passe, that not onely Wolues doe supplie the place of lawfull Pastors; but also, the whole forme of the ordinarie Ministerie, is turned into a plaine confusion; & that somtimes, the externall Ministerie, being for a time altogether broken of, the church is extraordinarilie fed, as it were in the wildernes: therefore, is not this marke simplie and absolutelie necessary, to point out the Church here vpon earth.

18 Now wheresoeuer the Doctrine of the Apostles is taught, ther is no question to be made, but that the church is there, though there bee fewe that giue care vnto the same with fruit.

19 That therefore is a true Church, be it vniuersall, or particuler, which heareth the worde of God contained in the writings of the Prophetes and the Apostles; in suche sort, as it canne adde nothing therevnto, detract nothing from the same, nor chaunge anie thing therein, either in respect of the Doctrine it selfe, or in regard of those things
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that appertain vnto the foundation of the gouernment of the Church: & as for the hard places that are in the word, it interpreteth them, both by conference of the scriptures, and also according to analogie of faith.

20 Nowe as touching those thinges which appertaine vnto outward order; the Church in the feare of the Lord, may therein consider, what is most meete vnto time and place.

Wee doe condemne therefore, those who dreame, that euerie man, whatsoeuer hee professe, shall bee saued by his own Religion, seeing out of the Catholicke Church there is no saluation.

And those who tie the Catholicke Church vnto one certaine place.

Those who bring vnto the Church, the Academicall uncertainty.

Those who require a forme of perfection in the Militant Church.

Those who holde the personall succession absolute, for an vndoubted note of the Church.

Those who haue by little and little, transformed the Christian Presbyteries or Eldership, that is, the gouernment ordained by Christ the onely King and Monarch of his church, into the image of the beast, which was the olde Romaine Empire; and that first, by bringing in the dignity of Bishops; next, by apointing degrees amongst them; and last of all, by placing Antichrist at Rome, vnder the title of the Ministeriall head.

Those who doe not measure the Church, according to the word of god, but the word according to the bare name of the Church.

Defended by DAVID PIOTZVS of Geneva.

PRIN-

PRINCIPLES VPON THE ARTICLE,
I BELEEVE THAT THERE IS A COM-
MVNIION OF SAINCTS. LI.

1 **C**HRISt can be fruitfull vnto none, but by participation.

2 This participation is partly of Christ, and partlie of of his benefites, which doe flow from the participation of him.

3 That therefore, whereof wee are made partakers, is partly substantiall, and partly a quality.

4 The Substantiall things, are both Christ himselfe God and man, and also all those corporall things which are bestowed vpon vs, together with Christ, beeing participated vnto vs. The qualities are all those gifts, both of the bodie and the mind, which in him we receaue in this life, and obtaine in the life to come.

5 Now wee are made partakers of the Deitie of Christ, onely in force and operation, but of his humanity in verie deed, as far as he is our brother.

6 Nowe this participation, by reason of the most strait bād, and the vnspeakable efficacie therof (not that the one substance doth touch the other) is expressed by the names of vnion, engrafting, incorporation, and such like.

7 The same is for three causes called spirituall: first of all, because the true and the soueraigne cause thereof, is that power, and vnspeakable force of the holy Ghost, the which, notwithstanding the distaunce of place, doth most trulie, and most effectually joyne the Saints, (though here as yet vpon earth) in a spiritual marriage with Christ, that they may be flesh of his flesh, & bone of his bones; althogh according vnto this flesh, they are not vpon earth, but in heauen.

8 Secondly, because again this conjunction with Christ himself, according to the flesh is (in regard of vs,) a worke, not of the bodie, but of the minde, which receiueth Christ by faith.

9 Third-

9 Thirdly, because the end and the scope of this mutual Communion is not to the end, that a kind of monstrous bodie, should arise from the vniting of his substance with ours, but that in this life, we should be gouerned by his Spirit, and that in the life to come, we should liue an eternall and a heavenly life with him.

10 Yet may this vniting, bee called a corporall vnion in a sound meaning; so that, all ambiguitie and newnes of wordes be auoyded: namely, if that especiall thing, which in this mysterie, (as before hath bin said) we spiritually receiue by faith (and that is the verie humanitie of Christ) be considered: Next, if respect be had to the external means, which the holy Ghost vseth, to beget and nourish faith in vs; namely, both the outward word sounding in our ears, and also, the Sacramentall elements and rites, that affect the rest of our senses.

11 Out of this spirituall vnion, ariseth that mysticall bodie, wherof Christ is the head, both in respect of his preheminance ouer the same, and also, because he doth wholly giue sense and motion therevnto. Nowe, all those that beleene and are sanctified, are called members vnder this head; in which sense is the Church called by PETER, the Citie, & the spirituall remple of God, built of linely stones; whose foundation and cheife corner stone is Christ, who sustaineth and beareth vp the whole building.

It is no lesse absurd therefore to suppose, that there is a kind of fastning, and a cleauing of Christs bodie within ours, or of ours within his; then it were to say, that the bodies of the Saints do subsist one within another: Seeing that the band of the Communion of Saints, is the very same that the vnion is, which they haue, both with themselues, and with Christ.

12 Some of those things, wherof we are made partakers in this mysterie, are altogether proper to the elect: namelie, Christ himselfe, (of whome none can be a member, except he be indued with true faith:) true faith, which is inseparablie joyned with true hope; charitie: and last of all, that eternall kingdome prepared from all eternity, according

according to the free purpose of God vnto the elect onelie: Some also are after a sort, as the Lord thinketh good, common to the hypocrites and prophane, by reason that they seeme to bee ingrafted into Christ, as are the gifts of Prophecie, of tongues, and of healing, together with manie other notable gifts of the mind, and excellent benefites of this life: the which, as by the elect they are consecrated to God, who is the giuer of them; so are they prophaned by the wicked.

13 Againe, these gifts (though not alwaies in the same measure) are partly common to all the Saints, as beeing necessarie to the saluation of all (of which sort are the participation of Christ himselfe, liuelie faith, steadfast hope, loue vnfaigned, remission of sinnes, and sanctification by the holie Ghost, with such like) and partlie, proper to euerie seuerall beleeuers; the which, the same holie Spirit doth distribute according to the diuers consideration of the callings of men, vnto whome, and in what measure hee thinketh good.

14 Euerie one of the Saints seuerallie considered, haue their peculier giftes, both in regarde of the possession of Christ himselfe, and also of his benefites, as it is expressed in the similitude of the talents. But in asmuch as there is one GOD and Father of all, one Christ the Lord, one Spirit, whereof all the Saints are endued, one faith, one hope of the same calling, one baptisme, one kingdome of heauen: and also, because whatsoeuer graces bestowed vpon anie, is therefore giuen, that the vse of them may bee common vnto them all, and so, that they should be the one and the selfe same bodie of Christ: therefore all the gifts bestowed vpon any of the elect in particuler, are common vnto all the Saints, in respect of the vse, which is the communion of Saints in this life.

15 Yea, and the vse of these graces, (if it may be) ought to reach euen vnto them that are without, as farre as the glorie of God, and the edification of the Church doth permit, both because often times, many of the elect lie hid amongst them, and also, because wee must bee like our heauenly

uenly Father, who maketh his Sunn to rise vpon the good and bad.

16 This Communion, begun here vpon earth, shal then (after that those things which belong vnto the vse of this life are abollished) be perfected in that æternall kingdom, when as faith being chaunged into a full knowledge, hope into the injoying of the things hoped for, and charitie being made perfect, God shall be all in all his Saints.

Now the Communion of Merites, either amongst the Saints liuing heere together, or betweene the Militant and the Triumphant church, is both most false, and also blasphemous, as also, the very opinion of merrites, is a meere forged vntruth.

Defended by JOHN WYENBOGAERT a Low-country man of Vtrick.

PRINCIPLES CONCERNING THE WORD OF GOD. LII.

1 **W**E haue dealt in the former principles with the Church, and it hath bene said that the notes of the true Church, were the Word of God, and the Sacraments: now wee will deale with these notes; and first of all with the former of them.

2 The word of God (which is the first note) wee cal in this place, not whatsoeuer G O D hath spoken, but those things onlie, which the Prophetes and Apostles, inspired by Gods Spirite, haue in times past as taught by worde, so committed to writing: & those things, which being comprehended in the bookes of the ould and new Testament, are as yet vnto this day, after so manie warres, slaughters, & ouerthrowes, extant in Gods Church: in which bookes God hath declared both what he will haue vs to know concerning him, and what is to be done of vs.

3 God onelie is to bee acknowledged the authour of these bookes, whence the whole Scripture is said by PAVL to bee giuen by the inspiration of God; and is also called
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the word of God. And therefore it is vnlawfull to call into question, or to refuse anie thing that is contained therein: as also to bring in anie thing that is not written in the same.

Detestable therefore was that peruersnes of the Marcionites, Manichæes, the Valentinians, and of all such as refused either all, or some of the bookes of the newe Testament.

4 These writings by the singular prouidence of God haue long since beene brought by the Church, into a certaine order and Cannon, that they might bee discerned from counterfaite, yea, and all other bookes: and that they should bee a rule of faith and obedience, that should haue credite of it self, and hence they are called Canonically. Other bookes, whosoever haue beene the authours of them, though they contain manie wholsome & profitable things are yet but accounted the writings of priuate men, neither haue they their credite of themselues, but as far as they agree with the former bookes, and no otherwise.

They therefore both haue, and at this day doe most greuouſlie offend, who take away this difference, and affirme, that the bookes of the APOCRYPHA are to haue no lesſe credite in the establiſhing of Religion, then the Canonical Scripture, of which number are the Tridentine conspiratours.

5 This Scripture we acknowledge to be canonically, and authentick, not so much by the common consent of the Church, as by the testimonie of the Spirite of God, who teacheth vs, that they are to be embraced, as beeing most vndoubtedlie true, and such as haue proceeded from Gods own mouth.

6 Now, these holie books do whollie containe al those thinges, that are needfull for our saluation, in somuch that it is altogether vnlawfull to expect for anie supplie of this doctrine: for the Scripture (as PAVLE doth expresse teach) is able to make the man of God absolute.

Most greuous therefore is their error, who thinke that the liuelie and the sauing knowledge of God, is to be

be else where sought, then in the written word: and doe therefore thrust vnto vs, their vnwritten falshoods: out of the which they will haue necessarie arguments to bee drawne in the cause of faith and religion.

7 The naturall and proper interpretation of this holy Scripture, is to be drawne from the analogie of faith, and the conference of places. For that which is darcklie in one place, is in an other clearelie taught, that which heere is shortlie, is elswhere largelie set down, and so the Woord is the rule and the interpretour of it selfe.

They are deceauers therefore, who say, that the right and authoritie of expounding the worde of God, is in their power, as though it were lawfull for them to interpret anie place as they think good.

8 Neither are the expositions of auncient Doctors to bee receaued as vndoubted, anie farther then they agree with the truth: for PAVLE doth command vs, that we giue care or consent vnto none, whosoeuer he be, that teacheth anie other doctrine.

Wee cannot allow therefore of their opinion, who wil haue the interpretation of the fathers, (as they call the) to haue credite of themselues.

9 It is true indeed, that some places of the Scripture remaine euen vnto this day, so obscure and hard to bee interpreted, as the verie best and most faithfull interpretours haue not agreed among themselues, vpon their proper meaning: but in these things, euery man is to acknowledge his owne ignorance, sluggishnes, or some other fault: and the Scripture is so plentifull, that the one and the selfe same place, can admit diuers interpretations, and yet all agreeable with the doctrine of faith.

10 This notwithstanding is most certaine, that the grounds and necessarie heades of Christian Religion, are so clearely set downe by the Prophets and Apostles, as (the Spirite of God woorking in the Saints) they are manifestlie perceaued in the Church. And therefore wee doe not agree vnto them, who thinke the Scripture so obscure, as it needeth to be made cleare by some other light. Nowe,

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this light they will haue without exception to bee drawne from that pretended Catholick Church: that is, either from the fathers, from the Synods, or from some long custome of time: as though the Scripture had not bene vnderstood, before either the Fathers, or the Synodes were.

11 This Word of God is to be dailie meditated vpon, and all men of what estate soeuer they bee, ought molt diligentlie to read the same: for no man is to be bereaued of that meanes, whereby hee is to be instructed in the knowledge, and the sure way of his saluation.

Wee cannot therefore but condemne the Papistes in this point also, who holde it vnlawfull for laie-men (as they call them) to employ themselues in the reading of the Word.

11 Now that the vnlearned and vnskilfull may with fruit bee conuersant in the reading heereof: it is needfull that the Bible be translated into the mother tongue of all Christian people. Therefore wee doe also condemne the said Papists, who will not allow of such translations.

13 This same word of God, ought to be faithfully and sincerlie expounded vnto the people, by euerie Pastour: and out of the same are exhortations, consolations and reprehensions to be drawne: whence also the gainfayer is to be conuincd and put to silence.

14 This worde of G O D is said to haue life in it: not that this life is placed in the letters, syllables or wordes: (for they are to be counted witches and enchanter, who attribute anie deuine power vnto the letters and woordes themselues) but because it is an instrument, whereby God doth make knowne vnto vs, that which he will haue vs to vnderstand for our saluation.

15 To conclude, this is an absolute, perpetuall and necessarie note of the Church: namely, that the purity of doctrine be maintained therin, and that the pillar & ground of the truth be in the same.

Defended by Iohn GEORGEVS Bzterrenensis.

PRIN-

PRINCIPLES CONCERNING TRADITIONS.

LIII.

1 **H**Auing last of al disputed concerning the written Worde of God, this present Treatise is to bee touching Traditions, which some call by the name of vn-written word and doctrine.

2 Those which the Greek call *παράδοσις*; are commonly called Traditions amongst the Latines: which they affirme not to bee contained in writing, but to haue beene conueied by word of mouth, & as it were, from hand to hand deliuered from one to an other.

3 Now, there are two sorts of Traditions mentioned in the Scriptures, whereof some are commendable, as proceeding from the Spirit of God, of which sort are those which are mentioned to haue beene receaued from Christ & his Apostles: others were inuented by the wit of man, as those which Christ calleth the Traditions of the Fathers, and the commandements and doctrines of men.

4 The former of these were not at the first, as being in the infancy of the church, committed to writing: but now, since that time, that they haue beene put into the writings of the Apostles, they are not to be taken as vnwritten, but to haue credit amongst all, as being the verie written word of God.

5 Of these there are two sorts: for some do appertaine vnto the record of the hystorie, and the things that were done, as that which *LUKE* speaketh cap. 1. 2. of the things that were done by Christ: some do appertaine vnto doctrine, and that in a twofold difference.

6 For some were concerning the Doctrine it selfe, as those things touching the Lords Supper, which *PAUL* affirmeth to haue deliuered, as he receiued them of the Lord: Some are concerning the rites and the good order of the Church; as that touching the blood of thinges that were strangled, the couering of womens heads, that men should
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not bee couered in the time of praier, and such like.

7 Those thinges, which are concerning the substance of doctrine, are to be perpetually obserued in the Church: but as for the things which apertain to outward rites, they in consideration of diuers circumstances, as of time, place, & person may bee chaunged: yet so, as regard be alwaies had (which must be generally obserued in al indifferent things) vnto that which maketh most for the glorie of God, & the ædification of the Church.

8 As touching other traditions, which haue risen from the bare will of man, though they haue neuer so glorious a shewe of antiquitie, holines and wisedome; yet if they agree not with Gods word, they are to be accounted for no better then will-worship, and so they are to be vtterlie cast out, with all other superstitions, that are either directlie or indirectlie against Gods word. Of this sort, are the obseruations of the difference of meat, garments, & daies, praier for the dead, invocation of Saints departed, Monckery, single life, and a thousand such like; either foolish or impious toyes, wherewith Christians are now much more burthened, then the Iewes were in times past with their Ceremonies.

9 For in the worshippe of God, this hath bene, is, and shall be the onely rule: Whatsoeuer is without faith is sin; and that faith dependeth not vpon the inuentions of men, but vpon the hearing of Gods worde; and that there can be no obedience, where there is no commandement.

10 And seeing the minde of the Lord, is onely known vnto himselfe, it belongeth not vnto man to set downe, what is acceptable, or what is odious in his sight, but vnto God onely; who hath therefore taught vs, how hee will be worshipped, and would not leaue that point to our choise.

11 The word of god furthermore, is euery way perfect, and ther vnto nothing is to be added or detracted; for it is able to make the man of God absolute. Wherefore, we do constantly affirme, that we are bound onely to cleaue vnto it, rightly vnderstoode; and that wee must not depart one jote from the same. The vnderstanding of it, is to be draw-

en from the analogie of faith, and the conferences of other places of Scripture.

12 We hould, that it is lawfull neither for counsellors, nor Bishops, nor for anie man to impose lawes vppon the consciences of men, which onelie belongeth to the alone Bishop of our soules, and our Law-giuer Christ, or vnto the Apostles, hauing his commaundement. For, although true Pastors and Doctors of the Church, haue beene and are in the place of the Apostles, yet haue not they the same commission that the Apostles had. For the Apostles being immediatlie inspired by the spirite of God, could not erre, and we are bound in euerie point to beleue them. But as for Pastors and Teachers, they may (such is mans weaknesse) oftentimes slipp, and therefore they are onelie to be followed, so farre as they followe Christ and his Apostles.

Wee condemne therefore the olde Pharisies, and those which haue followed them, as the Iewes, who haue coined vnto vs their CABALA, and manie other dotages of their TALMVD: the Papists, and all other false Christians, who haue polluted the seruice of God, with their own dreames and inuentions, and as it is written, ISAY 29. MAT. 15. doe worship God in vaine, in teaching mens traditions.

Defended by Iohn Rye of CADOM in Normandie.

PRINCIPLES CONCERNING COVN- CELS AND FATHERS.

LIIII.

1 **W**E haue shewed in the former treatise, what the authoritie of Traditions can be: it followeth that wee entreat of those things which appertaine vnto the confirmation of them: wherefore wee will first of all deale with counsels, next with Fathers.

2 Seeing all things in the Church of God, ought to be done orderlie, and that the Church is gathered out of all

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peo.

people and nations, the parts as it were of the Catholicke or vniuersal church, were not without cause deuided, which parts, we call particular churches.

3 Whereas this diuision, was by little and little framed, according to the example of the Prouinces and Diocesses, or seuerall jurisdictions of the Romaine Empire, as both the thing it selfe, and also, the very names doe shew: it seemed indeed, to haue beene done vpon some colour of reason, but it had a most ill issue: and wee affirme, that this is it, that Iohn in the Reuelation, doth meane by the image of the Beast.

4 For hence it came to passe the equality of the Churches beeing taken away, and the order of Priorship beeing vnder the colour of auoiding schisme transformed into superiority. that in steede of the Apostolicall and the truly diuine gouernment of the church by the Eldership, the humane order of Bishoppes was by little and little brought in, and from thence presentlie sprang, that horrible Antichristian tyrannie: the chief head whereof, nowe for these manie yeares, hath beene that counterfeit Romaine Bishop.

5 Yet of this order (as long as the Lord raised vp those who did so vse this office of Bishop inuited by man, as they did maintaine and set forward Gods Church) there was some vse, as whereby in some sort the puritie of Christian doctrine hath bene maintained.

6 It was apointed, to the ouerthrow of the endeouours of Sathan and his ministers, not by man, but by God; both before the comming of Christ, and in the time of the Apostles, that there should bee held certaine Assemblies of the godlie, both for the preservation and reformation of Religion; and also, for the appeasing of controuersies, risen in the Church; the which meetings, are called in the storie of the Christian Church, by the name of Synods and Councils.

7 But when as these euils, did not alwaies infect the whole bodie of the Church, but did rather spring from particuler members: It was not without great cause, obserued

ued in the ancient Church, that certain Prouinciall assemblies should be helde at appointed times: wherein the controuerfies, if any had rifen in the prouince, wer determined according to the worde of God, and the outward order of the Church fo appointed as was thought expedient.

8 As often as the harme grew farther; there is no dout, but the godly & the religious Pastors of churches, though dwelling in diuers Prouinces, did yet conferre together without any ambition concerning the remedies thereof, as it appeareth out of the stories of the Councils, and the writings of the ancient Fathers, that were before the councill of Nice: the æternal God, verie mightily blessing their zeal, before euer the ambition of Bishoppes seas was known in the Church.

9 But as Christian Religion, after that the Romaine Empire submitted it self vnto Christ vnder CONSTANTINE the great, began greatly to florish, (all outward persecuti-on being ended:) So Sathan on the other side, began after a marueilous sort, openly to set vp the Mystery of iniquity, which before hand secretly had taken some growth.

10 Hervpon, that authority of the Seas ouer their brethren and fellowe-Ministers, was established in that first councill of Nice, which otherwise was a Christian assembly, and one of the most famous since that time; the which authoritie, could bee afterward restrained, by the force of no Canons and decrees, but that it brake vnto that horrible tyrannie, which wasted, and at this day dooth deuour the whole Church.

11 There were notwithstanding (the Lorde rightlie vsing this euill, vnto the preferuation of his Church) in these times Councils gathered, and ended vnto many good purposes, by the authority of godlie Romaine Emperours, against those hæresies, which inuaded the vniuersall body of the Church, and they are therfore called general councils, because the Emperours of Rome, did then gouerne the most part of the world.

12 Now it is manifest that these councils were graunted by the Emperours, vpon the entreatie and requeste of
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godlie Bishops, whereas otherwise the hæretickes and factions heades would not haue yealded vnto the Ecclesiasticall censures and judgements of the godly Pastors and Elders, had it not beene for the authoritie of the Emperours especiallie, seeing manie Churches woulde receaue those that were cast out by their Pastors, as the whole auncient storie doth testifie.

13 It is also manifest that the Bishops themselves, (or such as was sent by them to supplie their roomes,) satte as the Iudges in these counells and meetings: for the Episcopall degree of superioritie, which was euen then a great itaine vnto the Church of God, was euen at that time crept thereinto.

14 Yet in these meetings, either the Romaine Emperour himself, or some noble men sent with commission by him in his stead, were present: but not as beeing to iudge, or to giue the definitiue sentence: but as beeing to moderate the behaiours of the Bishops themselves which yet sometimes they could by no meanes bring to passe (as yet appeareth in that sacrilegious synod of EPHEVS) & otherwhiles though with great labour, they did in some sort effect.

15 In these Synods were heard and admitted, euen laymen (as they call them,) that no man should be condemned before his cause were heard. Now the whole controuersie concerning Christian Religion, was first of al & properly defined out of the written word of God: Next, and in the second place were brought, the auncient Christian Fathers; yet so, as of them selues they were not beleued, but receiued so far as they agreed to the word of God. To conclude, the determination of the Synods, being sent vnto the Christian Emperours, were established by their vniolable constitutions.

16 In these Synodes were determined, both the waigh-tier controuersies risen among the Bishoppes themselves, togeather with their elections and depositions; and also, the rules concerning the generall gouernement of the Church, which the Greekes call Canons, were enacted.

17 Hence

17 Hence it appeareth, what place those Councils are to haue, which are called by the authoritie of the counterfeited Romaine Bishop, and concluded by the suffrages and voyce of his own vassals, both to the establiishing of his tyranie, and also, to the ouerthrow of all godlines, and whatsoever good order hath bene confirmed by the approoued ancient Canons.

18 Now that the Romain Empire is seuered into parts, and the gouernment of Christendome deuided into diuers kingdomes and estates: If any man should demand, what way we think meet, for the gathering of Synods, we answer after this sort.

19 First, in those Churches, who haue Christian Magistrates, care is to be had, after the truth of Religion, and the right gouernement of the Church be establiished, that they haue settled ordinary meetings, according to the conuenient distribution, that they haue made of their Churches, to the ende, that the controuersies, either already risen, or beeing likelie to arise, maye bee appeased and preuented, and the progresse of the Churches of euery Prouince may be looked vnto; vnto which worke, the authoritie of the Christian Magistrates is also to be vsed.

20 But where the Magistrates doe not professe true religion, we see not to what end, the appointing of Synodes, either ordinarie or extraordinarie, should depend vppon their authoritie. In such a case then, the Pastors are wisely to fore-see, that the Church of God be gouerned, notwithstanding all the impediments of the aduersaries.

21 Now, what hope there can be of a generall Counsel amongst so many distinct kingdoms and estates we see not; seeing that they, who do purposely withstand the reformation of the Church, will neuer agree, that there shall bee a lawefull and free meeting. And seeing also, too many of those, whom the Lord hath in these times, inlightned with the brightnes of his Gospell, are so drawen into diuers factions, that there is left but small hope of reconciliation, except that Princes, beeing kindled indeede, with the true zeale of Christs glory, would by their authoritie, restraime

the madnes of some of the Bellowes and firebrandes, that Sathan hath raised in these our daies: so that the discourse concerning such a general Council may at this time seeme superfluous.

22 But if the question be in generall, what the authoritie of the determination of Councils ought to be, wee answer brieflie and plainlie; seeing we know fully, that those ancient general Synods, as both those foure most famous, gathered against the blasphemies of ARRIVS, MACEDONIVS, NESTORIVS, and other fuche monsters; and also, manie others helde against the Monothelites, and Monophysites, were lawfull and altogether agreeable vnto Gods woorde, in respect of the truth of Doctrine; that hee which dissenteth from these Synods in respect of Doctrine, may iustlie be said to swarue from the very worde of God, which is the rule of all lawfull Synods.

23 Wee dare not affirme this, without exception of all prouincial synods, bicause they are found marueilous contrarie and repugnant one to another. Therefore wee doe affirme, that the determinations of those Synods, concerning Doctrine, is to be very carefully and religiously measured, according vnto the rule of Gods worde, or the Doctrine of the Apostles, & the analogie of faith, briefly comprehended in the Apostolicall beliefe.

24 Now, as touching those general councils that were manifestlie tyrannicall, as that first of EPHESVS, and the second of NIC E, wherein the worshipping of Images was established: and all others gathered against Gods truth, by the counterfeit Bishops of Rome, together with al prouinciall assemblies like vnto them: we do not onely not allowe, but holde them accursed, according to the commandement of PAVLE, seeing the true, much lesse the counterfeit Bishops, are not in authoritie aboue the Angels, whom he commaundeth to be held accursed, if they teach any other Gospell.

25 Now in those things, which belong vnto the good order of the Church, be they established by ancient or latter Canons: This is first of all to be obserued, that the conscience

science is not simplie tied by any such rules.

26 And this meane is also preciselie to be kept in all of them, vz. that those things, which are either in their own nature superstitious, or so farre abused vnto superstition, as it is more expedient, they should bee abollished then amended bee at once cleane taken away: that the Church bee burdened with no Ceremonies, that wicked Rites bee rooted out of the same, and consideration bee had, what is agreeable vnto enery place and time.

1 They erre therefore most dangerouslie, who holde that Councils both generall and particular cannot err, and will haue the consciences of Christians to depend vpon them, both in doctrine, and also in traditions or Canons.

2 They also doe erre, who resting onely in their own priuate studies, doe attribute nothing vnto the decrees of Councils.

3 As those also do erre, who in Ecclesiasticall controversies, will affoord no place vnto Councils.

Concerning Fathers.

1 **I**T is certaine, that as the Lorde in times past raised vp godly Priests, leuits, and prophets, which might interpret his law against false teachers, and apply the same vnto their time: So in the Christian Church, after the labours of the Apostles and the Euangelistes, hee indued with a certaine greater measure of his Spirit, those, whome he thought good; by whose writings, posterities might be instructed, not that they should adde or detract any thing from the worde of G O D, or change any syllable therein: But that they should bee the true interpreters of the same, and that there should bee an vse, both of their sound disputations against heretickes, and also of their holie and learned, both exhortations and consolations: to ouer-passe heere, that the storie of the ancient Church is to be knowen out of their writings.

2 But

2 But heere men do diuerslie offend; for both they, are greatlie to be reprocued, who doe neglect so great gifts of God; and they on the other side, do greuously offend, who receaue the writings of the Fathers without exception, for the rule of faith; and those also, who will haue the gouernment of the church without respect of time, place, and person, to be framed according to the prescription of the ancients: Neither are they to be heard, who holde, that the Fathers are to be accounted, because they are ancient.

3 Therefore, there is this meane to bee kept in the reading of them; namely, in respect of Doctrine, be they old, or be they new, (for the olde themselves were sometimes new) al their sayings are without preiudice, to be diligentlie examined, according to the rule of Gods written word, the which thing, they themselves euery where in their writings wish to be done: and as touching the gouernment and ceremonies of the Church receiued in their times, all preposterous zeale is therein to bee auoyded; in such sort, as those thinges, which the writings of the Apostles command to bee perpetually obserued in the Church, are to bee discerned from the matters that are indifferent, and were added since their time. There is also great consideration to be had of circumstances, which are alwaies necessarilie subject vnto change.

Defended by IOHN HALSBURGVS a Flemming.

PRINCIPLES CONCERNING THE SACRAMENTS. LV.

WE HAVE IN THE FORMER PRINCIPLES dealt, both with the word beeing one of the markes of the Church, and also with those things that depend therupon: now we are to handle the other marke thereof, v.z. the Sacraments, and first in generall.

VHen as God of his infinit goodnes, would not haue his Church after the fall of man,
to

to remaine in that miserable estate: hee did not onelie in word and promises declare his goodnes thereunto, concerning the sauing thereof by Christ: but also added certaine rites and ceremonies, whereby hee might confirme the same in the assurance of his diuine goodnes towards it.

2 These rites did the Grecians call Mysteries, because they signified secrete and hidden matters, which can bee known vnto none, saue vnto those only, that are instructed, that is, vnto the members of Gods Church. Now the Latines called them Sacraments, either because the worde *μυστήριον* was so interpreted, by the olde translatour of the new Testament, or because these rites, are the marks of the couenaut betweene God and vs, that hee should bee our God, and we his people, and that by a Metaphore borrowed from the Sacraments, that is, the solemne oathes, whereby souldiers bound themselves vnto their Captains, and the Captaines againe vnto them.

3 Now, although neither the word MYSTERIE, nor SACRAMENT, be found in the Scripture, in that sence whereof wee nowe speake: yet those godlie fathers haue added nothing vnto the worde, when as they vsed these tearmes for the expressing of the said rites.

4 Now because the word Sacrament is by the Latine fathers, referred vnto al kind of signes, which are vsed to expresse holie thinges; it is to bee obserued, that in this discourse, the same is particularlie referred vnto the signes of the grace of God in Christ, and that, two manner of waies: for a Sacrament dooth sometimes comprehend the externall signes onelie, and sometimes the things signified together with the signes, and a certain holie action also.

5 Sacraments taken in the former signification, we define to be certaine visible signes instituted by God vnto the vse of the Church, whereby God doth seale in the harts of the faithfull, the promise of the grace of free saluation by Christ, and so dooth more and more confirme their fayth, and witnes the fellowship which the Saints haue amongst themselves, vnder Christ their head.

6 In the latter sense we define them to be a certain holie action, enjoined by God vnto the Church: wherein, as G O D in a kinde of agreeable proportion, betweene the signes and the things signified, offereth vnto the senses of our bodie, by the hand of the Minister, the things that appertaine vnto our saluation in Christ: so dooth hee giue vnto our soules the heauenlie thinges themselues, to the end that they should spirituallie by faith, be more & more sealed in them.

7 By signes in this place, we vnderstand not natural or miraculous, but voluntarie signes: because they are ordained by the will of God, to be signes of his grace in Christ, which by nature they are not: neither are they signes onlie, but partlie remembraunces of things past, and partly seales of things present, and also to come.

8 But now, we will consider in order of the causes of the Sacramentes. The efficient is G O D onelie, because that as it appertaineth to him alone to promise grace; so dooth it also to add the seales thereof thereunto. Therefore also, there are neither anie other Sacramentes to be receiued into the Church, neither is the manner of the institution to be anie wise violated.

Whosoeuer therefore doe breake out into that boldnesse, that either they dare coyne new Sacraments, or add anie vnto those that were appointed by the lord; or detract anie title from them, they are guiltie of treason against the Majestie of the highest.

9 The matter of the Sacraments are of two sorts, the one externall and corporall, which are perceaued by the senses of the bodie: the other inward and spirituall, offered vnto the minde and the soule.

10 The forme of the Sacraments, is the ordinance of God, comprehended in his Word: for the Sacraments are that altogeather (and nothing else) which G O D by the word of his Diuine institution, dooth testifie that hee will haue them to bee: so that the word is as it were the soule of the Sacraments, in regarde that it testifieth what the diuine ordinance is.

They

They doe therefore abolish the Sacramentes, who either altogether omit this word in the administration of them, or vse the same in a strange tongue.

11 The chiefe end of them in respect of vs, is the salvation of the faithfull, by sealing their conjunction with Christ. For God, not contented with the generall preaching of his promises, thinketh it meet to seale, and to offer them in speciall vnto euerie particular beleeuers, hauing a regarde thereby to their infirmitie.

12 Other ends also they haue, which are of great moment, as that by them we should be put in remembrance of the benefites of Christ, that the Church should bee distinguished from other sects. For, as God will be discerned from Idols: so hee will haue his people seuered by these markes, from the Kingdome of the Deuill: that they shuld bee bandes of the mutuall loue of the faithfull. Brieflie, that they should bee a profession and a testification of the onelie true Religion, and of our duety towards our God.

13 Nowe the instrument to vse the Sacraments aright, is Faith: whence it appeareth that the faithfull onelie doe receaue them, as it is meet, whereas all others doe participate the outward signs onelie, and that to their condemnation.

They erre therefore, who hold that vnbeleuers do receaue the thing signified, that is Christ, together with the signes.

And they also doe ouer-wickedlie abuse the Sacramentes, who administer them to thinges without life.

14 The change of the signes in the Sacramentes, is not naturall, but respectiue by vertue of the commandement of GOD: for the signes are chaunged, not in respect of their nature, but onelie in regarde of their vse: namelie, whereas the things which before were common, are by Gods commandement become the signes of heuenlie thinges: and this is the consecration of the Sacrament.

They erre therefore, and destroy the whole nature of the Sacramentes, who teach, that the substance of the signes, are, (as it were) by a kinde of magicall enchantment, either chaunged, or abolished.

15 The conjunction of the signes and the thinges signified, is also respectiue, in regarde of the ordinaunce of God, whereby inuisible and incorporall things, are in a kinde of fit proportion, represented by corporall and visible elements: in such sort, as God doth giue both, by the hand of the Minister, and both are receaued in their lawful vse.

They erre therefore who holde that there is a reall joining together, and presence of the signes & the thing signified.

16 Vnto this sacramental change, and the conjunction of the things with the signes, there is no place left, but onelie in the administration of the Sacrament.

They are therefore to be condemned, who doo attribute some holines vnto the signes: and as for those who worship them, them wee vtterlie detest as open Idolaters.

17 The Sacramentall speeches and phrases, are eyther proper or figuratiue: proper, as when that which appertaineth vnto the signe, is attributed vnto the same: & that which is peculiar vnto the thing signified, is distinctly applied therevnto: and these do forbid vs to attribute vnto the signes anie more then is meete, namelie, that wee should not take them for the things signified.

They are no lesse impious therefore, then the former, who worship the signes, in the verie Sacramentall vse.

18 These are figuratiue speeches, wherein we see the names and effects of the things signified, attributed vnto the signes, and contrariwise, the names or the effects of the signes, applied vnto the things signified: which is done to expresse that moste true, and moste neere sacramental conjunction of the signes with the thinges, and that wee should not attribute lesse vnto them then were meet.

They

They therefore doe attribute lesse then is meete vnto the Sacraments, who will haue them onelie to be signes of remembraunce, thereby excluding the true giuing & receauing of the things signified.

Yet are they in a lesse error, who will haue them to be signes onelie of our outward profession.

19 Nowe, in asmuch as the Sacraments are supplies joined vnto the worde, it commeth to passe, that in some thinges they agree together, and differ in some other. For both are instruments which the holie Ghost vseth to make vs partakers of Christ and his benefites: yet so, as hee may worke without them both in the harts of the godlie, when, and as often as he will: and that he doth not anie wise giue vnto the signes, his owne force and efficacie, by vertue whereof the thinges signified are receaued.

They are blasphemous therefore, who will haue grace either in whole, or in part, to bee bestowed by the Sacraments. And they are no lesse blasphemous, who will haue this to be done, by the worke wrought.

20 The force of the Sacramentes doth in no wise depend vpon the person of the Minister, who deliuereth the, but vpon the ordinaunce of God onlie, so that the same be obserued: and that by a publick person, either rightly called, or at the least exercising a publick function by a common error.

The Donatists therefore, and such like did erre, who taught that the Sacramentes administred by euill Ministers, were of no force.

21 Euen as the Gospell, who of it owne nature is the word of life and saluation, is yet turned by the wicked vnto the sauor of death: so the Sacramentes also, which are instituted by God vnto the saluation of men, are notwithstanding, receaued by the faithlesse & the vnworthy communicants, vnto their condemnation and judgement: and yet do they not desist in respect of God, to bee true Sacraments still.

22 As the seede of the woord preached, dooth not alwaies bring forth fruit at the same moment that it is sowed,

ed in the heartes of the faithfull : so the fruit of the recea-
uing of the Sacraments dooth not presentlie shewe it selfe,
in such sort as the faithfull haue receaued the same : For
that is onelie done at the time appointed by God.

23 As the holie Ghost by meanes of the word , dooth
beget and strengthen faith; so dooth he sturre vp and con-
firme the same by the Sacraments. And therefore regarde
is to be had, that they who are of the age of discretion, en-
joy the effectuall preaching of the word, wherby faith may
be wrought in them, before they receaue the Sacraments,
that so they may worthelie participat them, which cannot
be without faith.

24 The word is necessarie (saue when it pleaseth God
to work extraordinarie in the harts of his children) and
sufficient vnto their saluation that are of age : but the Sa-
craments are not absolutelie and preciselie necessarie vnto
all. For it is not the want of them, but their contempt that
is damnable.

25 The word of promise is without respect to bee offe-
red, both vnto the beleeuing, and to the vnfaithfull , and
that generallie. But the Sacraments are onelie to be admi-
nistred vnto those that are taken for the knowne members
of the Church; and that, vnto euerie one of them seueral-
lie, whereby a particular full assurance may be wrought in
them.

26 The preaching of the word may be offered alone vn-
to the Church, without the Sacramentes : but the Sacra-
mentes are neuer to bee administred , without the woord
preached. To conclude, seeing the word dooth affect but
one of our senses, whereas the Sacraments are object vnto
manie of them , especiallie vnto the sight: therefore it is,
that they are the more effectuall meanes to apprehend
Christ, so that they be lawfullie administred.

Defended by PETER CARPENTER a low countreiman.

PRIN-

PRINCIPLES TOVCHING THE AGREEMENT AND THE DIFFERENCE

BETWEEN THE SACRAMENTS OF THE OLDE

AND NEW TESTAMENT. LVI.

1 **I**Nasmuch as men can be joined together, (as AUGUSTINE saith) in no Religion, be it true, or be it false, except they be tied by some kinde of visible thinges and sacramentes: hence it commeth, that the Church either vnder the olde or vnder the new Testament, hath neuer wanted the seales of the grace of God, that is, the Sacraments.

2 Of these thinges seeing we haue spoken generallie in the former disputation; we may now conueniently see what agreement and what difference there was, between the sacraments of both the couenants: that by this meanes it may bee declared, that the same faith was vnder both of them.

3 Vnto this treatise we lay this most true ground, as a foundation: namelie, that the couenaunt of God with his Church was alwaies one and the same, which notwithstanding seemed to bee diuers, in regard of the diuers circumstances of the dispensation, whence did arise the name and the difference of the old and the new Testament or couenaunt. Whereas therefore the thinges remained in the same in regard of substance, the signes were chaunged, according vnto the circumstance of time. For the fathers (as the Apostle saith 1. COR. 10.) did eate of the same spirituall meat, and drinke the same spirituall drinke, out of the rock that followed them, the which rock was Christ.

4 But to the end that the whole matter may bee the more manifest, we will more particularlie set downe their agreement and difference: and first of all their agreement, which consisteth in their efficient and finall cause.

5 Their efficient cause, is one and the same, namelie God, the authour of the Sacramentes of both the couenants, who alone (as hath beene already set downe) hath
au-

authoritie to appoint Sacraments, as hee onelie is to promise grace.

6 The finall also, is one and the same. For they respect the same end and scope, and teach the verie same things, to wit, Iesus Christ, & the participation of all his benefites vnto æternall life.

7 The difference consisteth in the manner and measure of signifyng or applying Christ, and also in the outward matter, forme and number.

8 For the Sacraments of the olde Testament, did signifie Christ to come, and therefore at his comming they ceased, and ours came in their place.

Wherefore they were iustlie condemned by the Apostles, who taught that Circumcision was to bee joined vnto Baptisme, as beeing as yet necessarie vnto saluation. And a fewe yeares after the Ebionites, who would retaine the Jewish ceremonies, together with the Christian Sacraments.

9 Nowe, the Sacraments of the newe Testament, doe shewe that Christ is already come, and they are therefore established with new signes, that are to continue vnto the worlds end, whereas the other were onelie appointed for some certaine time.

10 The nerer furthermore, that Christ hath manifested himself vnto vs, by so much the more clearlie, doe the Sacramentes of the newe Testament lay him before vs. For, things that are past are better knowne, then these that are to come. And therefore AVGVSTINE hath saide well, that wee haue fewer Sacramentes then the Jewes had, but yet clearer, and a great deale more significatiue, and therefore of greater efficacie to confirme our faith, and to seale the promises of God in our hearts.

11 The which saying of AVGVSTINE, is to bee rightlie vnderstood. For wee thinke not (as the Schoole-men did) that they vnder the law, had the same grace onely shadowed vnto them in the Sacraments, which is offered as present vnto vs into ours: seeing the Apostle saith, that they did eate the same spiritrall meat.

12 It appeareth that their outward matter and forme, was diuers from the Sacraments of the new Testament, by the verie signes, rites, and manner of administration.

13 That they differed in number it is out of controuersie: for we, (according vnto the institution of Christ) doe acknowledge onelie two, Baptisme, and the holie Supper: they had more, as Circumcision, the Paschall lamb, the Sacrifices and oblations.

Wee doe therefore condemne the Manichæes, who taught, that the things signified vnder the olde law were changed together with the signes.

Defended by DANIEL DOOLEGIANVS a low country-man.

PRINCIPLES TOVCHING THE NUMBER OF THE SACRAMENTS OF THE NEVV TESTAMENT. LVII.

WE HAVE DEALT TOVCHING SACRAMENTS in generall, and the difference of the Sacraments of the olde and new Testament: wee will now, (omitting the olde which were abolished by the comming of Christ) deale with the new.

1 **T**HE Sacraments of the new Testament, are those which Christ hath instituted in his Church, to continue vntill his second comming.

2 Of this sort there are onelie two, Baptisme, and the Supper of the Lord: by the former we are receaued into, by the latter nourished and sustained in the Church.

Confirmation, Repentance, extreame vnction, order and mariage, (which the Papists account among the Sacraments) are none in deed.

3 For the true definition of a Sacrament cannot agree vnto them.

Now that definition which they bring, that a Sacrament is a visible signe of an inuisible thing, reacheth a

great deale to farre, and is not proper vnto this discourse.

4 Therefore, although the Fathers in the verie puritie of the auncient Church, did vse the worde Sacrament in a verie large signification: yet did they not acknowledge any more Sacraments of grace, then these two, so far were they from admitting the other fve into the number of Sacraments.

5 For these doe want in deede that forme whereby the Sacraments are that which they are: that is, the worde of God, or the institution of Christ, (whose office alone it is to ordaine Sacramentes) comprehended in his word.

6 And none of them doe testifie the vnion that the Saints haue betweene themselves, vnder Iesus Christ their head.

7 We do not denie but there were some vse of them in the auncient and purer Church, but we affirme it to bee a far other, than that which is now in Poperie.

8 The Papists make Confirmation to be the next Sacrament vnto Baptisme: and they say, that it is that, whereby the children of Christians, that are come to age, after they are annointed in the fore-head with oyle, and haue receaued a blow or a pat of the Bishop, doe (forsooth) receaue the holie Ghost, though they make no confession at all of their Faith.

9 But the Fathers made that to be Confirmation, whereby those that were baptised when they were infants, beeing after instructed in the Christian Religion, were, by laying on of hands, and solemne prayers, after they had made publick confession of their faith, commended vnto God and the church.

10 But it was not a Sacrament, for it wanted a proper visible signe, which is one necessarie part of the matter of a Sacrament.

11 True Repentaunce wee admitte in the Church, as beeing altogether necessarie vnto the saluation of all beleeuers that are come to age, although it hath not alwaies satisfaction before the Church joyned with it.

12 Now,

12 Now the Papists call that Repentaunce, when as a man being touched with a perfect contrition for his sinns, doth confesse them by making a full reckoning of them in the eares of the sacrificing masse-priest, by whome, after he hath receaued absolution, he is enjoined to make suche a satisfaction, as receauing force from the merits of Christ doth satisfie Gods justice.

13 And seeing furthermore, it hath no visible signe, it can not be a Sacrament.

14 They make extreame vnction to be a fift Sacrament whereby some person beeing at the point of death, is by the sacrificing Masse-priest annointed with oile, that the paines of Purgatory may be remitted vnto him.

15 In the time of the Apostles, when as the giustes of miracles remained, as yet, those who were sick, were wont to call the Elders of the Church, by whome they were annointed, and so did oftentimes recouer their health.

16 But miracles beeing ceased, vnction also hath ceased, and therefore is no Sacrament: for the Sacraments of the new Testament, are to continue vnto the comming of Christ.

17 Orders amongst the Papists, are rites and Ceremonies, partlie inuented by them, and partlie fetched from the Fathers, whereby they consecrate their Ecclesiasticall Ministers.

18 It is out of controuerisie, that in the Church of God (who is the authour of order) all thinges ought to bee done in order: yet cannot this order bee anie wise a Sacrament of the Church, seeing it neither hath anie promise of grace annexed vnto it, nor doth belong vnto all the faithfull.

19 Mariage, (being the seauenth Sacrament of the Papists) is out of question, the holie ordinaunce of God, appointed for the propagation and conseruation of mankinde: yet do we not acknowledge it to be a Sacrament.

20 First, it hath no promise of saluation, nor any corporall matter, which might bee a signe of the grace of saluation, ordained by God.

21 Secondlie, it is not common vnto all the elect: for it is not needfull, that all those who will bee accounted of the visible Church, should be married: yea, the Papisticall cleargie doe reject the same as a filthie and prophane thing.

22 Thridlie, it is not proper vnto the Church of Christ vnder the new Testament: for it was preciselie instituted at the verie beginning of the world, and it is common vnto all men, euen the verie heathen, which could not bee, if it were a Sacrament.

Defended by DANIEL CHAMBERIUS Occitanus.

PRINCIPLES TOVCHING BAPTISME
BEING THE FIRST SACRAMENT
OF THE NEVV TESTAMENT. LVIII.

*HAVING IN THE FORMER PRINCIPLES
set down the number of the true Sacraments of the new Testament: we now come to handle the first of them, namelie, Baptisme: where we will deale with the causes and effectes thereof, referring other things that belong vnto this argument, vnto the next disputation.*

1 **B**APTISME beeing a Sacrament of the newe covenant, testifying that Christ is come, came in the place of Circumcision, which vnder the old Testament, did prefigure Christ to be manifested.

2 Both of them are the same in deede, yet differing in signes.

3 The same is to bee saide of all types both singulare and extraordinarie (of which sort was the passage through the sea vnder the cloud) and also legall and ordinarie, of which sort were sprincklings and diuerse washings, ordained vnder the olde Testament.

4 By Baptisme, beeing one of the two Sacramentes of the new Testament, we vnderstand in this treatise, that holie
lie

lie and mysticall action which is proper vnto the Christian Church, and ordained for those ends wherof we will speak anone.

5 The matter of Baptisme, are the signes, & the things signified. The signes are water, and the sacramentall rites which are a dipping into the water, and a taking out of the same againe, whence washing doth follow. The thing signified is the blood of Christ, vnto the remission of our sinnes,, and that spirituall and deuine force whereby wee are regenerated, which regeneration, consisteth partlie in the abolishing of the olde man, which decaieeth by little & little, and partlie in the creating of the new, which is to be perfected by degrees.

6 The formall cause of Baptisme consisteth in the lawfull vse of the institution: the especiall part whereof, is the innocation of the name of the Father, of the Sonne, and of the holie Ghost, together with the rite either of dipping into the water, or of the sprinckling of the same.

7 For it is not greatlie materiall, whether the person that is to be baptised, be whollie dipt vnder the water, or whether the water bee onelie sprinkled either vpon his head, or his face.

Vaine therefore, and void is that washing, where either Baptisme is not done into the name of the Father, the Sonne, and the holie Ghost, or water is not vsed.

8 Those vaine questions that haue risen from that false absolute necessitie of Baptisme, as whether it be lawfull to baptize with distilled water, with vrin or stale, or with sand where naturall water cannot be gotten; wee reject, as absurd and ridiculous: neither thinke we, that any contention ought to be made, whether the water is to bee once or thrise applied.

9 It is not lawfull, no not for any Angell in heauen, to ordaine any Sacramentall rites, seeing the signification of them doeth respect the promise of grace. For it is in the power of GOD alone, both to promise what hee thinketh good, and also to establishe his promises by what signes it pleaseth him.

10 They did greatly offend therefore, who not contented with the simplicitie of the Lordes institution, thought that they could adorne Baptisme, by adding curious rites therunto: where as of the contrarieside, the Lord will haue the Sacraments of the newe couenant, which are opposed vnto the olde, to be therefore most few and simple, to the end, that wee should so much the more readilie be drawen from these corporall and sensible things, to the consideration of spirituall and heavenly matters.

I Those innumerable added trifles therefore, which haue presentlie growen into manifest superstition, (and wherof some were added by the Papists) as chrisme, spittle, Tapers, wee haue iustlie abollished (though they be of antiquitie) as being will-worship.

II Now as touching Exorcisme, (if by that name be vnderstood, not the solemne couenant of Christianitie, but the conjuring of Sathan, and Spirites:) wee altogether refuse the same, as being rashly and foolishly drawen from those that were possessed with Diuels, to be applied vnto men that were in their right wits, and to the infants of Christians.

III Yet did not these spots, though filthie, and loathsome, and therefore to be carefully abollished, annihilate Baptisme, as long as the essentiall forme thereof remained.

11 The first that the Lorde appointed to publishe this action was IOHN, therefore called the Baptist; but the Author hereof is properly Christ, who onely hath this authority in the house of his Father.

12 Nowe, the outward administration of this Sacrament, as also the simple preaching of the worde, hee hath committed vnto Pastors lawfully called.

Their error therefore is very greuous, who commit this office vnto priuate men, and much more greuous, who giue women leaue to intermeddle in this action, in the cause of necessitie, as they call it.

13 ALTHOUGH, they are not to be accounted to haue a lawfull calling, who haue inuaded the places of true Pastors

flors, either by a common error, or by long permission: yet are they to be DISTINGVISHED from meere priuat mē.

Therefore, Baptisme administred by them, according to the forme appointed by Christ is to stand: Yet are not they to be excused, who, now that the holy Ministerie is in some sort reformed; doe as farre as in them lyeth, confirme the false calling of these men, by giuing their children to be Baptized of them.

14 To the end in the mean time, that all these things may bee lawfully done, they are to be so performed in the Church, as it may be vnderstood what is done, & therefore a certaine forme (togeather with meet & conuenient prayers) is to be vsed in the vulgar tongue, which may declare the originall vse, and end of Baptisme.

Therefore also, Baptisme is profaned by them, who either administer the same without any exposition, or depraue the administration thereof by some false worshippe, or administer it in a straunge and an vnknown tongue: Although it be true Baptisme, as long, as that remaineth which is the chiefe thing therein; nameſie, the signe, and the right inuocation of the Father, the Son, and the holy Ghost; for Baptisme doth neither depend vppon the faith, nor yet is defiled by the sinnes of him that administred it, but is grounded onely vppon the ordinance of the Sonne of God.

15 The Analogie furthermore, of the signes and the things signified is manifest: For the element of water, vsed for the washing of the outwarde filthines, doth most fitlie represent that blood, which was shed, for the taking away of the sinnes of the world, and applied to purifie vs: Briefely, that either dipping into, or sprinckling of the water, though it bee but done in a short space, doth yet clearelie represent the first part of our regeneration; that is, the sealing of our inward and spirituall ingraffing into Christ his death and buriall; whereby our olde man, togeather with all our sinnes, being by little and little brought to decay, is altogeather buried. Last of all, in that hee who is baptized, whether hee bee dipt vnder the water, or sprinckled with

with the same, doth yet rise again: it laieth open, as it were before our eies, the remission of our sinnes, and the rising againe of our new man.

16 The proper end of Baptisme is, that by this solemne and holy action, wee might bee known by the testimony of men and Angels, to bee in the number of the visible Church, & also that by meanes of this action, the adoption of the elect, might to their full assurance, bee more & more sealed by the holy Ghost in their hearts.

17 The principall efficient cause heereof, is the holie Ghost; who in his good time doth inwardly performe, that which by the word of promise, accompanied with outward signes, is declared vnto the mind: Whence also may be gathered, what are the effects of Baptisme.

18 Now, the instrumental cause of the efficacie of baptism is the very same, that maketh the worde alone to bee powerfull; namely, faith wrought by the holy Ghost, through the hearing of the word in those that are of age.

I Their error therefore is intollerable, who dreame, that there is any diuine power, either in the water, or in the rites of Baptisme, seeing that whole efficacie, is solie the worke of the holie Ghost, which can bee communicated vnto no creature.

II Now, whereas in the Scriptures, and in the writing of the Fathers, that is sometimes ascribed vnto the outward Baptisme, which is properlie belonging vnto the inward, or that vnto the signe, which appertaineth vnto the thing signified, or to the Minister which is proper vnto the holy Ghost alone: this commeth to passe, not because that that thing which is the onely worke of the power of God, can bee any waies transferred to any other thing: but that the truth of that, which is signified by the Sacrament, may in regard of God who promiseth be known to be alwaies present.

III They are also greatly deceiued, who thinke, that Baptisme was properly and chiefly ordained, to the end that Christians might by that outward mark, be discerned from all other people.

19 Now the signes themselves, haue no other force, then of Sacramentall signification ; that is, to call the thing signified, not onely vnto our remembrance, but also offer the same vnto vs to be receiued by faith.

20 Seeing Regeneration, wherof Baptisme is the pledge, is onely begun in the Saints , the jangling Sophisters doe greuouslie erre, who thinke that originall sinne, which is the corruption of nature, is altogether taken away by baptism, and that by the worke wrought; that is, by the verie action of Baptisme, and that it is abollished from the verie same moment that Baptisme is receiued ; neither will they haue that fire of concupiscence, which remaineth in those that are baptized, to be accounted a sinne.

Defended by ANTHONY THYSIUS a Low-countrie man.

THE SECOND PART OF THE PRINCIPLES, CONCERNING BAPTISME. LIX.

WE HAVE DISPUTED IN THE FORMER Principles touching the causes and effects of Baptism: it followeth, that wee deale with those things, touching the same argument , which wee referred vnto this Disputation.

1 **T**He subject of Baptisme is hee, who is baptized: And all those are to bee baptized, who in regard of likelihood, are contained within the couenant of God.

2 Now, the infants that are the progenie of belceuing Parents ; and also those, who beeing of full age, doe offer themselves vnto the church, by making profession of their faith, and yeelding their consent vnto the Doctrine therein preessed, are to be accounted within the couenant.

3 We holde, that they who are of full age, are not to be receiued vnto baptism, before such time as they be instructed, and haue yeelded a confession of their true faith, to-

gether with a protestation, that they will lead a better life: Because for more assurance, the confession of the mouth is to be required at their hands.

4 Touching infants, seeing our adoption doth not depend vpon our selues, or vpon any outward thing, but onely vpon the election of God, which began to be manifested at our very conception, by vertue of that couenant, [I will be thy God, and the God of thy seed,] and againe, [I will be the God of those that feare me vnto a thousand generations:] And although, that infants be not indued with actuall faith, which is, by hearing: yet doe wee at this day, iustlie baptize, (as in times past they were circumcised) the infants of the Saints, because they are comprehended with in the conenaut of æternall life, by meanes of the faith of their Parents.

5 It maketh nothing against this point, that al, who are borne of faithfull Parents, are not elected: For if this reason might preuaile, wee would hardly be drawn to admit those, that are of yeares: Seeing all that professe, are not elected. It is not our part, to enquire into those secrete mysteries of God: but wee may iustlie presuppose, that both all their children who professe Christianitie, and all those also, who being of full yeares, doe make profession of true faith, are elected vnto æternall life.

6 Whereas euery man is said to bee saued by his owne faith, and not by another mans; it is to be vnderstood onely of those that are of yeares: and we cannot allow of the opinion, concerning the actuall faith of infants. But leauing vnto God his secrete judgements, wee doubt not, but that the faithfull Parents, doe according vnto the condition of the couenant, apprehend the promise both to themselues, and also to their children.

7 Now the Sacramental adding of the seale, doth presuppose that, which is sealed to be present indeed; namely, that the partie baptized, is by likelihoode comprehended within the couenant.

8 If no wel ordered Church did euer admit, either Iews or Turkes being of yeares, or any other the professed enemies

mies of Christ, vntill they had beene catechised, and made open profession of Christianitie: much lesse, cann any receiue their children, but with the manifest profanation of Baptisme.

9 Touching Papistes, wee are in some sort to thinke otherwise of them; in asmuch as wee may justly presuppose, that the Church doeth as yet remaine within the filthines of Poperie, (in respect of the elect, that are in their time to be drawn out of that mire) because that the seale of christianitie, though defiled with many spots and staines, hath continued among them, in the substantiall forme thereof: as also the doctrine of Christianitie, in respect of the Trinity, and the person of Christ: And therefore we are of judgement, that the children of Papistes, may bee receiued vnto Baptisme, if either one of the Parents do require the same, or som man be present, that wil promise their right bringing vp.

10 It is a great error, to tie saluation vnto the outward Sacramentes, as though they were absolutelie necessarie therevnto; which the Papistes themselues, that are of anie sound judgement doe not altogether holde. And on the other side, hee that despiseth the marke of the couenant, is iustlie guiltie of æternall death: And therefore it is not the want, but the contempt of Baptisme that is damnable; the which sinne, (as also all other) may bee done away by true repentance.

11 Now he cannot be accounted a contemner of Baptisme, who wanted oportunitie to receiue the same lawfullye.

And therefore, wee doe cast away these cases of necessitie, and all the corruptions brought into the Church vpon this occasion, as being the inuentions of men.

12 The effects of Baptisme administred, either vnto infants, or vnto those that are of age, is not to be tied vnto the verie time of the administration thereof. For the seede, both of the worde, and also of the Sacraments, lieth as it were, buried in the earth, as long as it pleaseth God to deferre his grace.

13 Now, seeing wee are baptized for our whole life after, and that Christ doeth neuer cast away those that were giuen him; it followeth, that Baptisme is not to be iterated.

We doe therefore condemne Rebaptization; neither can wee in this point, allow of CYPRIAN, and the Affricane Churches; and especiallie of that false and dangerous opinion, which holdeth, that the remission of sins past, is onely sealed by Baptisme: whence it came to passe, that some did very carelesly defer Baptisme vnto their last end.

14 The Baptisme of IOHN and of Christ, was one and the same, both in regard of the signes, & also of the things signified.

15 The most meete place for Baptisme to bee administered, is that, where the worde is preached: and the most meete time is, the time of the preaching; euen for this cause, if their were no more, that publicke praiers, which are of great force in this action, may bee joyned with the administration of the Sacraments.

16 Yet may particular Churches appoint the time, and the place, as circumstances shall require.

17 The vse of witnesses, (called God-Fathers) is neither absolutelie necessarie, nor yet to bee cleane rejected: but such witnesses onelie are to be chosen, as both knowe, and are also likelie to performe what they promise, concerning the holie bringing vp of the infants.

Defended by JAMES ROVLAND a Low-countrie man.

PRINCIPLES CONCERNING THE LORDS SUPPER. LX.

1 **T**He other perpetuall Sacrament of the whole Christian Church, is the Supper of the Lord, figured by diuers types vnder the olde couenaunt.

2 For

2 For it was meet, the Mediatour being now come, & the couenaunt beeing nowe last renewed by him, that the olde seales of the couenaunt should be changed into such, as might agree to the time both of the ordaining of them, and also of their last renuing, and so might euen declare that the Mediatour was come both by water and by blood.

3 Nowe the Supper is that last Sacrament of the newe Testament, or that publick action of the Christian church, wherein, as the bread being broken, is giuen to be eaten, and the wine powred out, giuen to be drunk after the corporall manner: so the bodie of Christ beeing deliuered to death, and his blood being shed to seale vp those that are in league with God, is giuen vnto the faithful that can examine themselues, and are spirituallie receaued of them by faith, for those endes; which wee will presentlie set down.

4 The authour both of the thinges deliuered, and of the action is Christ onelie, who (as far as this Testament is called the new) is the onlie testator: but in respect that it hath regard vnto the couenaunt, that joineth others therein, the authour thereof is he, who is the authour of the couenaunt. The Church is the partie vnto whome the promise is made: and therefore the Church is not to take vpon it, the authoritie to confirme this couenaunt.

5 The matter of the Supper, are the signes, and the things signified. Vnder the name of signes, are comprehended not onlie the substantiall things themselues, namely the bread and the wine: but also the rites, and the whole action as farre as it is Sacramentall; namely, the breaking of the bread, the powring out of the wine, the deliuering and receauing of both: whereunto is joined the nourishment of the bodie, arising of the receauing of it.

6 Touching the bread, whether it should bee leauened or vnleauened; touching the wine, whether it shoulde bee pure, or mixed with water: and if wine bee wanting, whether it be lawfull to vse some other drinke: we thinke them

matters, about which, no great contentions are to be raised; so that (if necessitie so require) that which is the speciall thing, be retained, namelie, meat and drinke, meete for nourishment, and answerable vnto the proportion of the signes and the things signified.

7 The administration of the signes, because they are present vnto our outward senses, hath Christ committed vnto the Ministers of the worde, but yet so; as the efficacie of the administration doth not depend vpon them, but vpon Christ onelie.

8 For this cause also, the things which we name signes are receaued by the mouth of the bodie: and therefore also by the wicked, (although they account them not for signes, but for common things) and that the receauing of them is turned vnto their greater damnation.

9 The things sealed, are the bodie and the bloode of Christ, the offering and receauing of both, and the spirituall nourishment arising therefrom: or rather whole Christ God and man, with all his benefites, and the newe covenant confirmed by the death of the testator.

10 For although the receauing of the bread and the wine, doth onelie signifie the communion of the body and the blood: yet because wee are made one with Christ, by meanes of his humane nature, it doth seale vnto vs the whole benefite of saluation: because neither the manhood can be seperated from the word, nor the humanitie subsist without the Deitie, or his benefites without the whole person; and therefore, the one are neither receaued nor deliuered without the other.

11 It is not without cause, that Christ hath seuerallie ordained the bread to be the Sacrament of his bodie, and the wine of his blood: and commanded them to bee seuerallie deliuered in the Church. For the bodie and blood are not sacramentally represented vnto vs in this action, as the whole humanitie of Christ, being glorified doth now liue: but in regard that they were offered vpon the crosse for vs, the blood being powred out of the bodie.

Vaine therefore is that concomitaunce, (as they call it)

or

or inseparable conjunction of the body and the blood, vnder both kindes seuerallie, whereas the bodie is here laid before vs and giuen to bee considered by our faith, as being without blood, and the blood as powred out of the bodie by death.

12 The things signified, because they are giuen vnto our minde, and that to establish and increase a spirituall life in vs, are giuen by Christ himselfe, and receaued through faith, by the power of the holie Ghost: whence it cometh, that they are proper and peculiar vnto the faithfull onelie.

13 Yet doth it not follow, that the bread and the wine giuen vnto the vnbeleeuers, are not Sacramentes. For in respect of Christ, he giueth vnto euerie man that whollie, which he promiseth in his worde: vz. the signes vnto the bodies, and the things vnto the soules that are endued with true faith: wherevpon it is no maruell, if the one of them alone be receaued by the vnworthie communicants as bringing onelie their bodie, and that polluted too, vnto the Lords Table, whereas they want the mouth of the minde, that is, faith.

14 The forme consisteth in the apt and meet, that is, sacramentall and respectiue conjunction and analogie, or agreement of the outwarde signe, and the inwarde mysteric.

The Transubstantiation of the signes and the things signified, and the essentiall consubstantiation of the things signified with the signes, are to bee rejected: for the former doth abolishe one part of the Sacrament, to wit, the signes, both of them are directlie contrary, both vnto the Articles of our faith, concerning the truth of Christs bodie, and also vnto the vse of the Sacraments: whence followeth that most horrible and detestable bread-worship.

15 The agreement of the signes and the things signified, is manifest: for as breade and wine doe nourish vs in this life: euen so, the bodie and blood of Christ, purchase æternall life vnto vs.

Both

Both the bread and the wine therefore are to bee deliuered in the Supper, both, to the end that the whole analogie may be kept, and also for the cause alledged in the 11 principle.

16 This analogie doth depend vpon the diuine ordination, institution or blessing: by vertue wherof common things are drawne vnto a holie vse.

The signes therefore, haue by the ordinance of God, no consideration at all of a Sacrament, saue onely in the action of their lawfull administration. Neither are wee to imagine of any force that should bee engrafted in the signs themselues, seing they differ from common things in regard of a Sacramentall signification onely, and that in the very vse. That carrying about, an adoration of the signes, is most horrible Idolatrie.

17 As the whole force of the Supper, and the Sacramentall formes of speech, doe arise from this analogie: so they are to be judged thereby.

These speeches therefore, [This is my body, the cup is the new Testamēt in my blood,] are not to be expounded according to the words, but according to the meaning, that is by a Sacramentall Metonymie or chaunge of the name, whereby those things are said to be that, wherof onely they are a signe.

18 The proper and principall endes of the Supper, are both the serious remembraunce (joyned with thankes-giving) of the death of Christ, to his glorie and our profite: and also the neerer ingrafting of vs into the body of Christ by faith, beeing strengthened and increased, and our neerer vniting with God the Father, by meanes of the Mediator, who dwelleth in vs by his Spirite.

19 The lesse principall endes, are the mutuall communion and loue of the faithfull, being members of the same body, the outward witnessing of that mutuall consent, and the preseruation of publicke meetings.

20 The effects of the Supper, doe differ from the ends, but in respect onely: For seeing it is ordained by Christ vnto these ends; it cannot be, but that they should ensue vpon
pon

pon the lawfull vse of the Supper: yet so, as the instrumentall signification is attributed vnto them, as their worke: whereas the whole efficacie is solie referred vnto the holie Ghost.

21 The profit and efficacie of the Supper, is not to bee tied vnto the verie moment of the action of receauing, but doth extend it selfe vnto our whole life: yet is not the action once celebrated, to bee for this cause, euer after neglected, seeing no man hath such a perfection of faith in this life, as he standeth not in need of this support.

Defended by IANES ARMINIVS of Holland.

PRINCIPLES TOVCHING THE POPISH MASSE.

LXI.

*WEE HAVE SPOKEN IN THE FORMER
Principles concerning the true vse of the Supper of the
Lorde: now wee are to shew in few wordes, how the said vse
hath bene diuerslie depraued by Sathan.*

1 **O**F all the errors that haue risen about the holie Supper of the Lord, that inuention of Transubstantiation, is the most ouglie, which was brought in and confirmed, especially by LANFRANKE, about the ycare 1050.

2 For when as the words of Christ, instituting this Supper, ar to be vnderstood acording vnto his mind who speaketh them (which alwaies ought to be regarded in all acts, and especiallie in Testaments) so, that in this Sacrament, the bodie and bloode of Christ, are truelie, but sacramentallie, and by faith, giuing credite without question vnto his woordes receaued. The Transubstantiators, contrary to all reason, and vse of Sacraments, haue so obstinatelie stooke to the woordes, that manie absurdities haue risen thereof.

3 First of all, seeing all Sacraments do consist of signes and things signified, they doe take away the nature of the signes. For they teach that after the Consecration (as they call it) the signes do not remaine, but that the thing it self onelie is presented vnto vs.

4 Secondlie, the Sacramentall participation beeing thus abolished, they make a kinde of imaginary receauing of the Lords bodie and blood: whereby (as they hold) the bodie which is nowe in heauen, is reallie and corporallie present in infinite places, at the same time, and is receaued at once in whole and in part, by manie and by one: which thing, as it is most absurde: so doth it ouerthrow the articles of the Ascension, and sitting at the right hand of the Father.

5 Thridlie, they haue fained such a change, as maketh that which is, not to be; and that which is not, to be. For they doe so spoile the bread and the wine of their essence, as they desist to be bread and wine, and begin to be some other thing: and they dreame of accidences that are inhærent in no subjectes, against the first article of the beleife, which teacheth, that the Lord is the Creator and preseruer of the things which he made.

6 And heere they doe verie foolishlie bring in the omnipotencie of God: for wee are now to enquire, not what God can, but what hee will doe according to his written worde. Moreouer it cannot be either that God can lie, or that Christ can be contrarie to himself: both which wil necessarilie come to passe, if anie thing be said to haue beene ordained by Christ, contrary to the articles of our faith.

7 Hence haue risen two most greuous errours: the former touching the worshipping of the bread and the wine, the which in a verie fearfull blasphemous sorte, are thus commonlie saluted by the Papists: ALL HAILE, SAVIOVR OF THE VVORLD, THE VVORD OF THE FATHER, THE TRVE SACRIFICE, LIVELIE FLESH, THE VVHOLE DEITIE, TRVE MAN, &c. The other touching the expiatorie and propitiatorie oblation for the sinnes of the quick and the dead, which the Church of Rome doth properly call the Masse

Masse, and wherein they place the somme of all Christianitie.

8 For the Masse is not that mingle mangle patched vp as it were of the shreds of diuerse places gathered heere & there out of the Scripture, and other authours, which are the reliques of the auncient Liturgie or common seruice booke of the Christians : but it is that ordinarie propitiation and oblation (called by them their vnbloodie Sacrifice) which is offered vnto God the Father, for the sinnes of the quick and the dead.

9 Nowe, they offend in this point, first, because they change the Sacrament into a sacrifice: wheras Christ commaunding vs to receaue, and not to offer, ordained a Sacrament, and not a Sacrifice.

10 Next, in that they falllie teach; that in the Christian Church there remaineth after the death of Christ, anie expiatorie Sacrifice, besides the verie bodie of Christ, which is endued with a true humaine nature and soule.

11 Thridlie, in that they closelie accuse that one and most perfect sacrifice of Christ, of imperfection, by iterating the same euerie hand while. For iteration is a note of imperfection, as the Apostle saith Heb. 7.

12 Christ indeed commanded all the faithfull to celebrate the memorie of his passion: but hee gaue no commandement vnto anie, that he should bee sacrificed. For there ought to be no mention of the NAME and office of a PRIEST or of an ALTER at this day in the Church of Christ. For Christ is now the onelie, and the chief Priest, who offered himself once, an onelie, and a most perfect Sacrifice vnto God, neither was there anie other that could, can, or shalbe able to performe that work.

13 For the Sacrifices that ought nowe to haue place among Christians, are onelie of thankesgiuing: that the faithfull may giue thanks vnto God for all his benefites, and offering their prayers vnto him, may perpetually consecrate themselves, whollie, a liuing and an acceptable sacrifice vnto his maiestie. An expiatorie or propitiatory sacrifice there is or can bee no other, but that which Christ

once made most perfectlie, vpon the Alter of the crosse.

14 Yet we do not denie, but that the auncient writers did giue the name of Sacrifice vnto the Lords Supper: but, as in this point, so in manie other things, in a verie farre streatched signification: and that partlie to the end, that (as they thought) they might set foorth the dignitie of this high mysterie, whereat the Angels doe admire: and partlie, that they might note out, and retaine the custome vsed amongst the auncient Christians. Who were wont in their holie feastes of loue, to bestowe and offer giiftes and offerings of diuers things, and euen of meat and drinke: which beeing collected together into one, were so disposed of by the Pastors of the Churches, as first of all, they were by praiers offered vnto God: next, some portion of them was taken, wherby the holy Supper was administred: lastlie, that which was left, was bestowed for the maintenance of the poore. Out of which rites, the Masse-mongers doe as yet retaine the names of OFFERTORI, COLLECT, and COMMUNION. And hence it is thought, that the name of the MASSE was deriued, euen from the custome that the faithfull had to send those things vnto the publick assemblies of the Church, which they would haue bestowed vpon holie vses.

15 Now, it is no lesse fabulous, that the Popish Masse was celebrated by IAMES, or anie other of the Apostles; then it is most true, that the same was coyned, neither all at once, nor yet by one and the selfe same man, but was soldered together, as now it is, by manie Popes, after manie yeares: and after that it had bene eiked out, with many patches which were added thereunto.

16 Vnto the former errors, there are adjoynd not a few others: as that it is celebrated, not by the congregation of the faithfull, but by one Masse-monger alone: that the Sacrament is after the holie action R E S E R V E D, as it were a preseruatiue against whatsoever inconuenience: that the names of dead Saints are called vpon, and their imaginary merits, intermingled in the Masse: that the one of the signs is in a kind of impudent and altogether hellish boldnesse,

taken away from the lay people, as they call them: that the whole action is done in a strange tongue : that the Masse-Priest alone is priuie vnto many things that are done therein: that they vse the attire and gestures of stage-plaiers, and many other things, brought forth by this plant, which the heauenly Father hath not planted, and therefore, shal one day be altogether rooted out.

Therefore, we detest this imaginary and blasphemous sacrifice of the Masse , which is contrarie vnto Gods worde, and ouerthroweth the force of Christes Pasion, and bringeth in almost innumerable errours; and wee pray with al our hearts and soules, that the Lord would graunt vnto all his Churches, the pure and sound vse of his holie Supper.

Defended by THEOPHILVS HESPERIVS of Beame.

PRINCIPLES TOVCHING CON- SVBSTANTIATION. LXII.

*WE HAVE ALREADIE DISPVTE,
concerning Transubstantiation: Consubstantiation being
the neereſt error vnto it, is now to be handled.*

1 **C**onsubstantiation consisteth in this, that the bodie and blood of the Lord, is said to bee corporally, naturally, and really present; in, vnder, and with the bread and the wine.

2 It hath this common with Transubstantiation, that in both of them, the wordes of the institution, are in a preposterous sort stiflie maintained, without any regard vnto the meaning: Although that in verie deed, the wordes are chaunged in both, by the fained interpretations whereby they are expounded : whence manie absurdities doe follow.

3 First, in that both of them doe take away the force & nature of a Sacrament, which consisteth in this, that two
3 things

things should bee in them; namely, earthly, elementarie, and signifyng; then heauenly, inuisible, and signified: both which are fenerallie considered, not as they are something absolutely and simply existing of their own nature, but as there is a mutuall comparison and reference between them, whereby the signes do represent the things signified are represented.

4 Next, Transubstantiation maketh that the thing is not that, which it is, and that it is that, which it is not: but Consubstantiation maketh that two things indeed, are become one.

5 Thirdly, this doctrine doth include contrarieties: for it affirmeth, that the same body is receiued both naturally and supernaturallie; whereas the truth doth teach, that the signes are naturally, and the things signified supernaturallic participated.

6 For the receiuing of the mouth, and also the helpe of the other senses, are heere required by the institution of Christ, to the ende, that that which is naturall and corporall, may performe his owne office: the operation also of the mind and faith is especiallie to be present; that what is spirituall, may be receiued by spirituall instruments.

7 Yet wee confesse, that the bodie and blood of Christ is offered bodilie, that is, corporallie in the holie Supper: But after the same manner, that P A V L E saith, that all the God-head doth dwell in him corporally; that is trulie and fullie: the Lord performing without all doubt, that which hee promised.

8 And although the bodie of Christ, be of it selfe a naturall substance, and contained within the dimensions or limites thereof; yet is it not materially, but spirituallie eaten of vs. For the fleshe would haue profited vs nothing, but the Spirite and life: yet we may say in some sense, that the bread and the wine, are the bodie and the blood: and that the bodie and the blood are fed-vpon, namely, in a Sacramentall manner.

9 This Doctrine also, is directly contrary vnto that end of the institution, whereby Christ commaunded vs, to celebrate

brate his memorie . For if hee bee present , his memorie cannot be called vnto our remembraunce, except wee will speak very vnproperlie: seeing things past and not present, are called into memorie.

10 Againe, it doth abolish the nature of Christs bodie: For if the same be thus receued by euery one in particular, it must needs be, both present in infinit places at once, and also be infinite of it selfe : The which point, is contrary vnto the Articles of our beliefe, whereby we beleue, that hee was true man ; that hee was borne, suffered, dead, risen againe, ascended vp into heauen.

11 Furthermore, if the receiuing of Christ were corporall, the ancient Church vnder the law, had not bene partaker of his bodie, because the same was not as yet borne: which point is contrarie vnto the Apostle, who saith, that the Fathers did receiue the same spirituall meate, and the same spirituall drinke.

12 Further, if Christ were corporally present, he should be eaten without respect both of the badde, and the good, which is impossible. For to eat the flesh of Christ, is to beleue in Christ, to be joyned with Christ, and to be drawn from death vnto life; which can by no meanes agree vnto the wicked.

13 For they, as AVGVSTINE saith, do onely receiue the bread of the Lorde, but not the bread which is the Lorde: which bread, is also vnto them, not a sign of Christs bodie, but meere bread: euen as the Sacrifice of the wicked, are by the Prophet HOSEA, not called sacrifice, but only flesh. Yet doth GOD justlie punish in them, the contempt of his grace offered.

14 Againe, seeing the question in this point, is onelie touching the soule, and the feeding thereof, to offer a corporall thing therevnto, is to bee ignorant of the nature of things, and to mingle heauenly and earthly things together: seeing that eating of Christs bodie with the mouth, (if it could be possible done) could not reach vnto the soule, but onely vnto the bodie. And as the blood of Christ, doth not wash them that are corporallie dipped thereunto, (the
which

which thing might haue come to passe vnto the very Iews, that tormented him:) But those, who apprehend the force and efficacie thereof by true faith: for they eat his bodie, and drinke his blood, who spiritually (yet not by imagination, but truly as hath bin said) apprehend him as he is giuen vnto vs of the Father.

15 Last of all, Consubstantiation cannot be established by the woordes of the institution: For Christ did not say, Heere is my bodie; that is, in, vnder, or with the bread, but this is; that is, this bread is my bodie: And it were absurd to say, that Christ, who reached the bread vnto his Disciples, was corporally in, vnder, and with that bread.

16 Now, the similitude of Iron beeing red horte, of an infant lying in his swathes, of wine contained in the vessel, are so grosse, that they need no confutation: for these conjunctions are natural, wherby new qualities are aplyed vnto bodies, & substances are joined vnto substances: wheras al things in the Supper ar supernatural, depēding vpon the institution of Christ. Yea, and that supernatural conjunction, whereby the Deitie of Christ is personally vnited vnto his humanitie, can hane no place in this argument: nor yet that miraculous conjunction, whereby, GOD taking vpon him certain visible formes, did manifest himself vnto some; It followeth then, that this compulation is Sacramentall; whereby the signes and the things signified wholie remaining, the Sacraments are that truly, which they are said to be.

17 The rest of the proppes of Transubstantiation, being of the same strength with the former, wee reject, as making no account of them, togeather with Consubstantiation it selfe, adjoyning the saying of IRENÆVS, that they who will not know the truth, are forced to allowe of many falshoods.

Defended by MOSES RICOTERIVS a Gascoigne.

PRIN.

PRINCIPLES TOVCHING THE INVOCATION OF GODS NAME.

LXIII.

WE HAVE DONE WITH THE WORDE and the Sacraments, being the two markes of the Church, wherevnto, seeing Praier, or the innocation of Gods name is inseparablie ioyned: it is conuenient, that in this place, we deale therewith.

1 **T**He innocation of God, is an ardent affection bent towards God, whereby we do both craue and expect of God, onely for Christ his sake, spirituall and corporall blessings, according vnto his commaundement and promises: and also doe giue thanks vnto him for blessings receiued.

2 The same is necessarie vnto all Christians, that are come to yeares: First, because it is that especiall worshippe of God, which the couenaunt of grace doth require of vs: Next, because this is the meanes, whereby God will haue his elect to obtaine and keepe the grace of the holy Spirit, and all the rest of his benefites: Brieflie, it is a testimony of Gods couenant in our hearts. For whosoener doe call vpon the name of God, they are indued with the Spirite of the adoption of Children, and receiued into the couenant of God.

3 True innocation ariseth first, from the true feeling of our wants, & the knowledge of the sufficiency of God, and vpon the promise of being heard, which is apprehended by faith.

4 Innocation is due onely vnto GOD the Father, the Sonne, and the holie Ghost: both because, hee alone is the onelie Anthour of all good things; and also, because that to bee able to heare and heale all that call vpon him in all places, belongeth vnto none, saue onely vnto the omnipotent God.

5 Now, whereas no man is worthie to present himselfe in the presence of God; the heauenlie Father, to the ende that he might driue away from vs, all shamefastnes & feare, hath giuen vs the onely Mediator, in whome alone he doth looke vpon vs, as beeing reconciled, and heareth our prayers. Now the holy Ghost is he, who giueth vs the true contrition of the heart, and true faith in him vpon whome we call; and doth inwardlie teach vs, what wee ought to pray: so that we doe call vpon the Father, in the name of the Son by the holy Ghost.

6 Neither of the three persons of the Deity therefore, is to be omitted in true praier, though they bee not alwaies distinctlie named: but wee may sometimes call vpon God simplie, and sometimes direct our praiers vnto the father, sometimes vnto the Sonne, and sometimes vnto the holie Ghost.

7 By the intercession of Christ with the father, is ment, not any praiers proceeding in some maner of gesture from him (now in heauen) on our behalfe: but the price of that redemption of his, wherevpon, when the Father looketh, hee heareth his: and also this; namely, that when wee call vpon the Father in his name, hee in some sort doth offer our praiers according vnto the tender care, whereby he is euen now vnspeakable affected towards his members; yet after his owne manner, which is altogether vnsearchable vnto vs.

8 Seeing Christ doth make intercession for vs, and with vs; in such sort as we haue spoken: we holde, that the praiers of the faithfull are alwaies acceptable vnto God, though he doth neither alwaies giue vnto vs that which we rightly ask, nor at the time wherein we aske.

9 And seing our praiers are to be framed, according vnto the rule of Gods word; we may simply without exception, aske those thinges, which God hath simplie and without exception promised vnto vs; as the increase of faith, the strength of the Spirite against temptations, remission of sinnes, and such like. All other things not specially expresse; as the deliuey from this or that danger, and such like;
are

are to be desired with exception; namely, as farre as it bee expedient for Gods glory, & according as (and also when) hee thinketh meet, who onely knoweth what is expedient to be granted vnto vs.

10 The father hath deliuered vnto vs, by his deare son, a most perfect generall forme of praier: yet are we not tied vnto the very words thereof.

11 The chiefe end of true Praier, is the glorie of God, or some profite that we hope to receiue thereby.

12 It is meet, that a certaine place & time be appointed, (if it may be conueniently done) in euery church for publik praier; yet is it meere superstition, to thinke, that praiers made in a certaine place, or time, are of themselues more effectuell.

13 The dedications of Temples, and the rites vsed in this action, are the reliques, partly of Paganisme, and partlie of Iudaisme, and therefore to be vtterly abollished.

14 Priuate Praiers also, are carefully to be practised, in the vse whereof, it is the part of euery man to consider, what is expedient.

15 There are foure sorts of Praiers, reckoned vppe by PAVLE, 1. TIM. 2. 1. supplications, praiers, intercessions, and giuing of thanks; vnder which foure sorts, hee comprehendeth all other.

16 These foure sortes may be thus discerned; Supplication is, when wee desire to bee deliuered from the euills, that hang ouer vs: Praier is, when wee craue a better successe of our affaires; For as by Supplication, we intreat the taking away of inconueniences; so by Praier, we craue the supplie of those things that are good for vs: Intercession is, when as one of vs doth intreat, for the necessitie of another; beeing of charitie moued therevnto: or when as wee complaine vnto God, of injuries done vnto vs: Brieflie, by thanks-giuing, we praise God for the benefites that we haue receiued, and shew, that wee are beholding vnto him, for al the benefits, both spirituall and corporall, that we haue obtained.

17 The fruits which we reape by Praier, are diuers. 1.

Our heart is inflamed, with an earnest desire to seek, loue, and worshippe God, when as we are accustomed in all our necessities to flie vnto him, as vnto an holie anchor. 2. No desire cometh to our minde, whereof wee are ashamed to make him a witnesse, when as wee poure out our whole hart before him. 3. We are framed to receiue his benefits with thanks-giuing. 4. Hauing obtained that which we did craue, wee are more feruentlie carried to meditate of his louing kindnes. 5. Lastlie, vse and experience it selfe, doth confirme vnto our soules, his prouidence, vertue, and goodnes towards vs.

18 Hence it appeareth, that Inuocation, which is that true worship of God, is altogether ouerthrowen in Poperie.

19 First of all, because the Papistes doe teach men to bring their owne merites, as that Pharisie did, although they are beholding vnto God for them: The which doctrine doth damme vp that especiall spring of true Prayer, namelie, the sense of our want.

20 Next, that they either bring in fained promises, or inuent merites that haue no promise.

21 Thirdlie, in that they professedlie place doubting in stead of faith: as though to bee assured that G O D will heare vs, were a securitie full of Presumption.

22 Herevnto is to bee adjoyned, that both they conceaue priuate and publicke prayer, in a straunge vknown tongue: (which is nothing else but a manifest mocking of God,) and that they pray by number. Brieflie, in that they teach, (which is vtterlie wicked) that those prayers of theirs, doe deserue remission of sinnes, and other benefites.

23 To be short, herein they are most godlesse, in that they appoint Saints departed, as substitute intercessours vnder Christ, not onelie rashlie and in vaine, besides and contrarie to the word of God, and therefore without faith; but also vnprofitable, seeing that cannot bee held, but they must make the Spirits of those that are dead, to be the searchers of harts, and attribute vnto them, that which is pro-

proper vnto G O D onelie: namelie, that they may heare those that call vpon them euery where.

24 This sinne is augmented euen by an other two-fold impietic: the one, in that they honor the Virgine MARIE, and the signe of the Crosse, by a certaine peculier inuocation: the other, in that they doe yeeld vnto Images both painted and grauen, the verie same worship, whereby they would honour Christ, if he were present.

25 Touching those degrees of their religious adoration by LATRIA, DVLIA, and HYPERDVLIA, wee affirme them to be altogether vaine.

26 Vaine also is that distinction, of the Mediator of redemption and intercession.

Defended by IOHN CAVCIVS a Flemming.

PRINCIPLES VPON THE PRAEFACE OF THE LORDS PRAYER.

LXIIII.

WE HAVE ABOVE IN THE LAST TENTH Principle made mention of a forme of innocation, or prayer: and therefore hauing alreadie spoken of the rest of the causes thereof, wee nowe come to the interpretation of the said forme, out of the words of Christ. Math. 6. Luke, 11. which is therefore commonlie called, the Lords Prayer.

1 **T**HIS forme teacheth vs most compendiously indeed, but yet most absolutelie, whatsoeuer wee are to aske of God generallie as it were, in certaine common places, and in that method wherein it is fit, that these things should be craued of God: it doth furthermore enforme our minds by what affectiō we are to conceaue our Prayers, and in what hope we may expect the effect of the, beeing rightlie conceaued.

2 It is free for vs, according vnto our sundrie griefes, to expresse in other speciall formes, those things that make

for the glory of God, and our saluation, and to apply them vnto diuers circumstāces: but it is in no wise lawfull to pray anie other Prayer, in regarde of the matter. All the Prayers of DAVID therefore, of the Prophetes, and other faithfull examined according vnto these rules, doe agree with this perfect forme.

3 The parts hereof are three. 1. The beginning or Praeface. 2. The petitions themselues. 3. The conclusion.

1. *The Praeface,* OVR FATHER VVHICH ART
IN HEAVEN.

4 FATHER.] This word doth first of all teach vs the foundation of our faith: namelie, the distinction of the persons, for the FATHER is one, the SONNE is another.

5 These petitions are directed vnto the person of the Father, that therby not onelie the distinction, but also the order of the persons may be expressed: the first whereof is the Father, the second, is the Sonne of the Father; and the third is the holie Ghost, of the Father and the Sonne.

6 When as therefore we cal vpon the Sonne, our minds staie not in him, but aryse from him vnto the Father, as we are led by the holie Ghost vnto the Father and the Son. Otherwais, as the persons vnto whom the worship of inuocation is directed, are not separated, so is not the said worship to be seuerallie considered, but onelie distinctlie: seing the same reuerence is æquallie due vnto al the 3. persons, as to the one and the self-same God.

7 Moreouer, this most sweet name of a FATHER doth regarde vs also: seing wee doe not call vpon the Father, as the Father of the Sonne onelie, but euen as vpon our Father.

8 Againe, this word doth set down the other foundation of our trust: namelie, that hee who is the Father of Christ, is also ours, though in a diuers respect.

9 For he is the Father of Christ, 1. by nature onlie, in respect that the Sonne is Coessentiall with the Father. 2. In

In respect that his humanity being conceaued by the holy Ghost, doeth by personall vnion, subsist in that æternall Sonne of God.

10 But he is our Father in respect of Adoption, that is, in regarde that he doth vouchsafe vs, being spirituallie engrafted into Christ by Faith, to be called children, as those whome (being elected in him) he justifieth, & will one day glorifie.

11 Therefore, this worde teacheth vs againe, that belife in the Father through the Sonne, must go before our Prayers: the which if it bee not present, prayers are not only not acceptable, but euen sins in the presence of God.

12 Wee are also by this meanes taught, that if we will be heard, we are bound to come in the presence of God, not onlie without anie consideration of our merites (which can be none at all) but contrariwise, that we conceaue our prayers, trusting in his onelie free Adoption and mercie in Christ Iesus.

13 Lastly, this word FATHER, doth require that we pray vnto God, with a true sense of our sinnes past, and a firme purpose to amend our liues, otherwise our prayers are in vaine. For the impudencie were not tollerable, to call him Father, whome wee are not sorie that wee haue offended, and whome euer after, wee meant not to feare and reuerence.

O V R.

14 This doth put vs in mind of 2. things, (both being of great moment in true Praier) 1. of our Adoption, whereof wee haue spoken: whereby it commeth to passe, that he who hath that onelie Sonne by nature, coæternall with himself, doth account vs his sonnes adopted in him: without whome there is no saluation, nor anie true confidence in calling vpon God. 2. That true loue is to bee joined with faith: that as the Father, who is but one, is yet in his Sonne, the common Father of all the faithfull: so we shuld think, that they cannot be acknowledged for sonnes, who are not in loue with their brethren: otherwise, they should
bee

bee accounted to bee in the bodie, who seuer themselves from the members thereof, which cannot be.

15 This conjunction consisteth partlie in the agrement of doctrine and religion, partlie in the affections. And therefore, before we can trulie call vpon God, we must be members of the Catholicke Church, and haue a regarde to maintaine peace, and concord one with another, in such sort, as all vnkindnes and hatred being laid aside, we must pray from our hearts, euen for our enemies.

16 But this conjunction cānot be perfect, while we liue heere. For all of vs knōw but in part; and often not in the same part; now in respect of mutuall liuing together; there is none; but in some thinges, hee sheweth himselfe to be a man: But as the imperfection of faith, doth not hinder the effect thereof, the same is to be said of our mutuall agreement, both in Religion, and also in affections: so that wee be displeased with our selues for those our imperfections, and be more and more desirous of a growth in our obedience.

17 Seeing this communion of faith, doeth not onelie comprehend the elect, that are alreadie indued with faith: and strīue together with vs in this life, against sinne; But euen those that are to beleue, and lying as yet vncalled, knowne onelie vnto God, our prayers also doe belong vnto them.

18 But as for those whose Spirits are already gathered with Christ, and whose bodies are a sleepe in the graue, our Praiers for them should bee altogether vaine and vnprofitable: as also for those whose soules are already condemned.

An addition.

That custome therefore, (though auncient) of reckoning vp the names of the Apostles, and certaine martyrs in common prayers, though it may bee thereby excused, in that such prayers were meere thanksgiuings, doth neuertheles want a ground, (and therefore is to bee abolished,) as the verie issue of it hath proued: for it is certaine
that

that from hence did arise by little and little, both inuocation of the dead who were assuredlie beleueed to bee in heauen: and also prayer for the departed, vnto whome superstitious men, did according vnto their owne fancie appoint Purgatorie fire.

WHICH ART IN HEAVEN.

19 It is needfull that vnto the assurance of Gods fatherlie goodwill towards vs, we adioine his power & Majestie: both to let vs know, that he is not onlie willing, but also able to bestow vpon vs, whatsoever wee craue of him by true faith: and also, that the consideration of his majestie, may retaine vs in that reuerence, which is due therevnto.

20 We holde, that God as a most simple beeing, being in regard of his infinite essence in euerie thing, & in all things at once, but not in or of their substance, is without and beyond all things, whollie in himself, preserving and gouerning all his creatures, & not mixed with any thing, contrarie vnto the rauing dotage of the Manichæes.

21 He is then said to be IN HEAVEN, that thereby his supream excellencie, power, & dominion aboue al things, may be declared: whereas by the name of Heauen, we vnderstand the highest place of this visible worlde, which is conspicuous vnto vs, in regard of the vnspeakeable & most certaine motion thereof, wherewith the Lord hath moste excellentlie garnished the same. Wherein, (as the Prophet DAVID saith), God hath engrauen testimonies of his vnchangeable truth.

22 The same God is said to be aboue al those heauens, the Scripture also declaring that the place of æternal happines, is appointed euen aboue all the cœlestiall spheres, whereunto Christ beeing entred doth receaue the soules of his children, according vnto that saying; This day shalt thou be with me in Paradise: and that of the Apostle, I desire to be dissolued, and to bee with Christ. Whence also we beleue that he will come, and where he will entertain

all his, when they haue receaued their bodies againe, being made incorruptible, and will cause them to liue there with him æternallie.

23 Nowe, as that glorie which wee hope for, is at this day incomprehensible vnto vs; so wee are not curiously, that is, without Gods woorde, to make enquire of these blessed mansions: but deuoutlie to reuerence that which the Scripture teacheth vs to hope & to beleue touching them, vntill the time, that indeed we shall see, heare, and receaue, those things which eie hath not seene, eare hath not heard, nor euer entred into the heart of man.

Defended by JAMES HABERVTHERVS of Beame.

PRINCIPLES TOVCHING THE PETITIONS OF THE LORDS PRAYER IN

GENERALL; AND PARTICVLARLIE OF THE
FIRST OF THEM. LXV.

*HAVING HANDLED THE PRAEFACE
which was the first part of the Lords Prayer, the second is
now to bee opened, which containeth the petitions, or the
substance of the Prayer it selfe.*

1 CHRIST framed these petitions, according vnto the present nature and state of man, (vz. in respect that we are in the want of all things, and sinners in this worlde, which whollie lieth in wickednesse, (as it is said IOHN 15. 19.) and not vnto the first condition, wherein ADAM was created pure and vpriight before his fall.

2 For there had bene no need of these petitions, if the first man had continued in that originall puritie, and excellent integritie, wherein God had created him: neyther had this world beene subject vnto vanitie for the sinne of man, whereby it nowe commeth to passe, that the glorie of God is hidden as it were, vnder manie clouds.

3 Neither shall we neede, when wee are fullie restored
in

in heauen, to say, [Hallowed be thy name, Thy kingdome come, Thy will be done, &c.] For then God shal bee al in all, 1. COR. 15. 28. but there shall bee Thankesgiuing and Confession, such as is set down, REVEL. 4. ver. 8. Holy holie Lord God omnipotent, &c. It remaineth then as wee haue said euen now, that these petitions doe appertain vnto the present time and state of men.

4 And seeing they may bee considered in a diuerse respect: namelie, in that the three former of them, do directlie regarde the glorie of God, and the three latter do properlie concerne vs, they may bee fitlie comprehended in a diuision of two members.

5 Although then, there is nothing appertaining vnto Gods glorie, whence some profit dooth not redound vnto the godly: & thogh also, we cā rightly craue none of those things which belong vnto our saluation, but we must desire them for the glorie of God: yet it behoueth vs in these things, to be affected in a diuers sort: namelie, that in the one, we haue a respect onelie to the glorie of God, not regarding our owne behoofe: and that in the other, wee so respect our owne estate, that we be also especiallie mindefull of Gods glorie, which we are bound to promote.

6 These petitions moreouer, which belong vnto Gods glorie, are iustlie placed in the first rancke. For Christ saith Mat. 6. 33. Seeke first the kingdome of God and the righteousnesse thereof, and all these things shall be giuen vnto you. And this order is obserued also in the commandementes: for the first place is yeelded vnto those which properlie appertaine vnto the worship of God, whereas those which concerne the maintenance of loue betweene man and man, do follow in the second rancke.

7 Among the former petitions, it is not without cause that HALLOWED BE THY NAME is the first. For although the end of them bee, that Gods glorie may shine euerie where, as it ought: yet the order of teaching doth require that that should be accounted the first petition, which declareth the first degree of his glorie: whereunto the second is adjoined, which sheweth the meanes to augment the

the same, and the third next vnto that, which declareth the way to the accomplishing and finishing thereof.

8 Touching the first, we place not the name of Iesus in the verie notes of the letters, or in the vocall pronouncing of the word. For the former were Iewish, as the latter is Popish, where the name of Iesus is not vttered, without the yeelding of some superstitious reuerence therunto, and the kissing of the letters themselues.

9 But by the name of GOD, wee vnderstand God himselfe, or the Majestie, justice, mercie, goodnes, truth, power, and holines of God, and the rest of the attributes whereby he hath made himselfe knownen in the world.

10 In this Petition therefore, we intreat, that the glory of God, may according to the majestie therof, be acknowledged and celebrated amongst men heere vpon earth. Brieflie, that the honor and worship due vnto God, may be yeelded vnto him in this world: on the other-side we wish, that all those things may be remooued, ouerthrowen, and cleane taken away, which doe profane, diminish, or obscure the said glory of God, either in himselfe, in his workes, or in his word & doctrine: So that this Petition is answerable vnto the commandement: [Thou shalt not take the name of God in vaine.] For heere is commanded that which is there forbidden.

11 This Petition is so strictly enjoined vnto vs, that we cannot omitte the same without hainous wickednes. For what is more vnworthie, then that either our ingratitude and blindnes should obscure, or boldnes and furious presumption, as farre as lieth in it, blot out the same?

12 But although all the wicked, with their sacrilegious lust shoulde flie a sunder for spite; yet shall the holines of Gods name shine & glister. For thus the prophet crieth out; [As thy name ô God, so doth thy praise extend vnto al the ends of the earth;] for whersoever the Lord maketh himself knownen, it cannot be, but his vertue, power, goodnes, wisdom, justice, mercy, and truth should manifest themselues, whereby wee might be drawen vnto the admiration of his majestie, and stirred vp to set forth his praises.

13 But

13 But, inasmuch as GOD is so vnworthily robbed of his holines vpon earth, we ar bidden, if we haue not power to maintaine the same; yet at the least, to vnder-take the care thereof in our praiers, as it is meet we should, althogh of it selfe, it can neither increase nor be diminished.

14 Whosoever therefore doe obscure the holines of God, or suffer the same to bee obscured, as farre as in them lieth, they sinne against this petition, and are most heauily guiltie of Gods judgement.

Defended by LAZARVS ROBERTVS of Roan.

PRINCIPLES CONCERNING THE SECOND PETITION OF THE LORDS

PRAIER. LXVI.

HAVING EXPOVNDED THE FIRST PETITION, which declareth the first step of Gods glorie: wee are nowe to addresse our selues, to the opening of the second, which setteth downe the meanes to augment the same.

1 **T**HIS Petition, THY KINGDOME COME, beeing put in the second place by Christ, is justly set before the third: For as to beare rule, is in nature before the execution thereof; so is it meet, that the Lord would first establish his kingdome among vs, and then make vs obedient therevnto.

2 For the wil of God cannot be performed, but by that power, which he doth exercise in his said kingdome.

3 Nowe as touching the exposition of the Petition, the Lord is said to raigne, when as men hauing denied themselves, doe wholie submit them vnto him.

4 The principall scope then of this Petition is, that the Lord will consume and abollish all the lusts which fight in our members against his wil: and that he would frame and fashion vs, and all our faculties vnto the obedience of his will.

5 Now whereas al men, from the highest to the lowest, are blinde by nature, and vnderstand not what the will of GOD is; and seeing it is the office of a King, to appoint lawes for his subjects; we craue also, that God would manifest his will vnto the world, and would plant the ministration of his word, (which it pleaseth him to vse as a Scepter, for the graunting of the thinges that are contained in this Petition) throughout all the partes of the worlde, that by meanes thereof, hee may gather together, those whom hee hath elected from all æternitie; and on the other side may ouerthrow them, who as farre as they can, doe hinder this worke.

6 So, wee affirme, that it is the right of God, alone to rule this kingdome by his owne lawes; that is, by the lawe and the Gospel, wherevnto no man can add or detract any thing, without high treason against the supream Majestie of God.

The Pope then, and all his followers, who haue presumed to impose laws vpon the consciences, are condemned in this Petition.

7 We desire furthermore, that he would send faithfull seruants, to declare this word purely and sincerely, and that he would driue away all false Teachers, and Prophets, who go about by their owne inuentions, to draw others away from the will of God.

8 But in asmuch as that worde, barely expounded by man, would rather turne vnto our damnation, then saluation, (for our judgement is meere contrarye vnto Gods will, and our will doth turne away, euen from the known will of God:) wee desire that the Lord would vouchsafe to engraft the same in our mindes, by the force and efficacie of the holie Ghost, that the true light may shine in them.

9 And seeing we can by no meanes fully obtaine these thinges in this world, as beeing compelled to carrie about with vs, the reliques of sinne, euen vnto our dying day: we do therefore desire that that day may come, wherein Satan, sinne, and death being subdued, the Lord shall be all in all: whence it may be easilie gathered, how senselesse they
are

are, that flie this day as a fearefull thing.

10 Out of all these things, we may readily collect, that a spirituall, and not an earthly kingdome is here spoken of, as also our Lord Iesus doth witnesse, because it is exercised both by G O D who is a Spirit, and also vpon the conscience. Iohn. 18. 36.

11 The necessitie of this Petition doth first appeare, in that Sathan seeketh nothing els, but to erect the kingdom of darknes and confusion, (which is meere contrarie vnto this) amongst men: For the which cause, hee is called the Prince and God of this world.

12 Heerevnto is adjoyned, our naturall infection, together with our corrupt judgement and peruerse wil, who preferre lies before the truth, sinne before righteousness, earthly before spiritual, most euill before good, and vnjust before right things; and in some, who cannot bee subject vnto the law of God.

13 But although, the Deuill and wicked men do runne madde, yet the Lorde doth and will exercise his gouernment, as well vpon them as vpon the elect: (For who can bee exempted from his authoritie, who hath created all things?) yet in a diuers manner. For hee imbraceth the one with his eternall fauour, whereas he consumeth the other in his fearefull wrath.

14 And if God be properly said to beare rule, when as men do willinglie submit themselues vnto him: he sinneth most greuously, who vnder the pretence that GOD doth already rule both the godlie and the wicked, doth not desire, that the gouernement which G O D exerciseth in his Church, may be daily increased and enlarged.

Defended by **FREDERICK BILLETIVS** a Low-countrie man.

PRIN-

PRINCIPLES TOVCHING THE
THIRD PETITION OF THE
LORDS PRAIER. LXVII.

*HAVING OPENED TWO OF THE PETI-
tions of the Lordes Praier, which doe immediatlie respect
the glorie of God : wee doe now come vnto the exposition of
the third.*

1 **T**His Petition [THY VVIL BE DONE IN EARTH AS
IT IS IN HEAVEN] is the third in order of those
whereof we haue spoken, because that no man doth obey
the will of God, being made known and commanded, saue
onely those, who acknowledge God for their king.

2 The summe or scope of this Petition is, that the will
of God may be performed vpon earth by men, who know
the same, and loue it from their hearts, as it is done by the
blessed Angels in heauen.

3 The æquitie of it, is vnderstoode by the præface : For
God is said to bee in Heauen, which signifieth power and
authoritie, and to be our Father, both in regard of the first
creation of al men, and also, of the redemption of the rege-
nerate; whence it followeth, that we being his seruants and
sonnes, are bound to know & willingly to practise the will
of our Lord and Father.

4 This Petition is necessarie, because our fleshe beeing
bond-slaue vnto sinne and Sathan, is contrary heerevnto:
Now the more impediments that do hinder vs to perform
the will of God, the more earnest ought wee to be in see-
king strength to practise the same. It is also necessary, to
the end, that wee perish not; but may be made Citizens of
the kingdome of God; which cannot be, vnlesse wee obey
his will; not that the obedience of the same doth make vs
free-men of his kingdome, but in asmuch as it declareth,
that we haue bene made the Citizens thereof.

5 The parts of this Petition, as being a perfect simili-
tude

tude or two; that which is opened, and that which doth open. The former containeth our prayer for the execution of Gods will: the latter setteth downe a similitude, which sheweth, how wee desire the same to be performed here vpon earth.

6 Let vs therefore, diligently examine euerie worde of the Petition: First the word *βελημα* offereth it selfe, which according vnto the accustomed maner of speaking amongst Christians, is expressed by the worde WILL, though that will bee of a more large signification then *βελημα* is.

7 Now the word WILL, doth not signifie the facultie or action of willing, which in God differeth nothing from his essence, but it pointeth out those things which GOD willeth, by a Metonymie of the adjunct put for the subject.

8 The things which God willeth, are of two sortes: For some of them, are of that nature, that they are good of themselves, by the goodnes which God hath put into the: others of them are good by accident, or for the end that God hath appointed, who can bring forth good out of euill, and light out of darknes.

9 Again, some of those things that God willeth, hath he made known vnto vs; others hath he reserued to himselfe: whence some of the ancients, and also of the School-men made the wil of God to be in part, *voluntatem beneplaciti*, that is his free, vnbounded or secret will, and in part to bee *voluntatem signi*: that is, his signified, written, or reuealed will. The Grecians call the former of these, *πρὸς γνώσιν* and *προθέσιν*: the latter, *βελημα* and *ἀρτίσκειαν*, which containe the charges, commandements, & doctrine reuealed vnto men concerning the will of God, either generall touching all, or particularly aplied vnto the calling of euery one, which are briefly comprehended vnder the name of the Law and the Gospell.

For know-
ledge, for
apointment,
will, good
pleasure.

10 Now wee are to deale in this place, with that which is called the signified will, because that only is perfect obedience, which is yeelded by those that haue knowledge, and are willing to obey, and which is concerning those

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things

things which are good of themselves, and in the regard of those that doe performe them.

11 Whereas THY VVIL (& not anothers or euery mans) is added, it taketh away mens traditions, and whatsoeuer is contrary or besides the will of God.

12 The word [BE DONE] that is, be fulfilled, doth teach vs, that we are to obey Gods will, with the whole affection of our soule, with all our mind and thoughts.

13 Whereas it is set down passiuelie [BE DONE] it seemeth, that it may bee gathered thereby, that man before the first grace, is onelie considered passiuelie, as beeing to bee wrought vpon, but not working; so that, euen to will what is right, is giuen of God: Next wee gather, that after the first grace, the continuance of willing that which is good, and the perfection therof, is in the hand of G O D onelie; euen thence that we are commanded to craue, that Gods will may be done; whereas wee doe not craue those things that are in our owne power.

14 BE DONE IN EARTH AS IT IS IN HEAVEN] the word HEAVEN and EARTH, are to bee vnderstood Metonymically, that which doth containe beeing put for that which is contained.

15 The will of God vpon earth, is in deede performed onelie by men: vnlesse a man will referre the word OBEYING, Metaphorically vnto other creatures: yet not by all men, but by them onely who are regenerated: Although, as AUGVSTINE saith, the will of God is doone concerning (but not by) the rest.

16 Now, because humaine frailty, (which by Gods decree, doth alwaies cleaue vnto man in this life) can beare no more; it commeth to passe, that the will of God, is but begun to be performed by the regenerate here vpon earth; and that onely in affection and in faith: (this also being the will of God, that besides the loue which wee are commanded to yeeld vnto God and our neighbour, we should also beleue in Christ.) But when God shal be al in all, we shall then perfectlie and fully obey his will.

17 Neither is there any more then this, meant by the
note

note of the similitude [As] which doth not point out an equall qualitie, but a likenes, and an agreement therein: not that the regenerate should vpon earth performe the will of G O D in as great measure, but in the like affection & operation, that the Angels do execute the same in heauen.

18 Now [IN HEAVEN,] al those that remaine therin, as the soules that are in blisse, and the Angels doe obey the will of God.

19 Yea, and the Sonne also, in respect that the Mediatour Christ, doeth as yet the will of his Father in Heauen, when as he doth make intercession for vs, and bringeth to passe, whatsoeuer doeth belong vnto the edification of the Church.

20 The soules also that are in blisse, doe in heauen celebrate the praises of God, and do desire after their manner, both the deliuerance of their brethren, that are heere militant vpon earth, and also the punishment of the enemies.

21 Now those blessed ministering Spirits, do performe the will of God diuers waies; as by singing that song, Holie, holie, &c. by procuring the saluation of the elect, and punishing the wicked, as it pleaseth G O D to vse their seruice.

22 Now all these Spirites doe execute Gods will.

I Most willingly, bicause they obey him without murmuring.

II Most readily and surelie, because they make no delaies, but presently betake themselues vnto that which they are commanded to doe.

III Most faithfully, because they both heare, and also performe in deede their whole charge, and not a part onely; and being once sent, they neuer cease, vntill they be called backe againe.

23 We desire therefore of God, that hee would giue vs both the will and the power to obey, and that wee may be seruice-able and obedient vnto his majestie, according vnto the same Spirit, manner, affection, readines, and cheerfulnes of the will, that the Angels in heauen do obey him:

And we doe also craue the taking away of all those things which either directly set themſelues againſt his will, or do anie wiſe withſtand the ſame.

Defended by IOſIAS [ſoane vnto IOſIAS] SIMLERVS of Tigurine

PRINCIPLES TOVCHING THE
FOVRTH PETITION OF THE
LORDS PRAYER. LXVIII.

*THE THIRD PETITION OF THE LORDS
Prayer hath beene opened in the laſt Principles, concer-
ning the will of God: ſo that the firſt part of the Prayer
beeing expounded, we come now to the ſecond.*

1 **A**fter that Chriſt had taught in the three former petitions, ſuch things as do immediatlie reſpect the glorie of God: he now adjoyneth thoſe, which (thogh they are to be referred vnto Gods glorie) do yet eſpeciallie concerne vs and our profit.

2 Now, as man conſiſteth of two parts: ſo theſe things are of two ſorts, corporall and ſpirituall.

3 This firſt petition of the ſecond part thē is touching corporall, the other two, are concerning ſpirituall bleſſings.

4 Now, whereas mention is made firſt of corporal be-
nefitēs, the reaſon thereof may ſeeme to bee, in that cor-
porall things, and the profite that ariſe of them, are bet-
ter knowne vnto vs. And therefore, the Lord (to the end
he might relieue the ſlowneſſe & infirmitie of our nature)
dooth liſt vs from common thinges, vnto theſe that are
leſſe knowne vnto vs, from eaſie vnto hard, from earthlie
vnto heauenlie matters.

5 The ſumme of this firſt petition is, that the Lord
would beſtow vpon vs things neceſſarie for this life: to wit
food and raiment eſpeciallie: next, thoſe things which are
helpes of the outward neceſſities of this life; that is, ſuch
things

things as make for our peaceable being, as far, & as long, as the Lord thinketh expedient for vs.

6 The necessitie, or rather the æquitie of this petition is manifold: First it teacheth vs, that we ought wholly to depend vpon Gods Prouidence, by whome we are nourished, maintained and preserved. Secondlie, that wee acknowledge him the giuer of all good things both spirituall and temporall. Thirdlie, that we may with quiet minds expect those things at his handes, which otherwise would holde vs in a miserable care and perplexity.

7 For our mercifull Father dooth not disdain to receaue our bodies into his protection and custodie, that by these small things, hee may exercise our faith, when as wee looke for all things at his handes, euen the least crumb of bread, and drop of water, that we put into our mouthes.

I. The Marcionites and Manichæes therefore are out of their wits, who haue endeouored to defend that God hath no care of these our bodies, as though the same were vnbecoming his Majestie: and that our fleshe or our bodies, were the worke not of God, but of an euill beginning, that is, of the Diuell, and therefore that it became not the good God to sustaine them, seeing they are euill.

II. They are madd also who thinke, that all things are disposed by the tossing of Fortune. And the Epicures also, together with those who houlde that God hath no care or respect vnto the things that are done vnder the orbe of the Moone.

III Witches and Sorcerers in like sort are heere condemned, and all those, who either openlie, or by anie secret trade, seeke their maintenance in this life of the Diuell, and not of God.

8 But now we come to examine the words of the petitions: the word [BREAD] is taken in this place, neither simplie, nor Metaphoricallic, for the bread of the Supper or Thankes-giuing, of almes, of tribulation, of Doctrine, as some of the auncients haue expounded it: but it is ta-

ken, by setting downe a part for the whole, for all those things which are required for the sustentation of this life.

9 Now, whereas Christ hath expressed this Petition by the name of BREAD (beeing the moderateſt kinde of ſuſtenance that men uſe,) and not fleſh, or of daintie faire: hee doth thereby commend vnto vs, the care of thriftines and ſobrietie; and teach vs that wee ought to bee content with ſmall and meane things.

10 For although we may uſe meat, not for neceſſities cauſe onelie, ſeeing the Lord doth moſt liberallie grant vs manie things beſids thoſe that are neceſſarie for the maintenance of this life: yet are wee to take heed, leaſt abuſing the ſweetneſſe of theſe things, and forgetting that heauenlie bread, we giue our ſelues vnto pleaſure, according
 Rom. 13. 14. vnto the ſaying of PAVLE, Take no thought for the fleſhe to fulfill the luſts thereof.

11 Where he adjoyneth [OVR] hee teacheth vs, that we ought to abſtaine from other mens goods; and that we are, in a ſincere conſcience, to uſe the things which God of his mercie beſtoweth vpon vs.

12 Now the bread is made ours, by his free-gift, becauſe neither our endeuours, labour, or hands, as is ſaide LEVIT. 26. 20, can profit vs anie thing, except the bleſſing of God be joynd with them: yea, and the aboundance of bread it ſelf, woulde not bee anie whit auailable vnto vs, except it were from aboue turned vnto our nourishment.

13 The verie rich men themſelues then, with whome God hath dealt ſo bountifullie, are bound heere to craue dailie bread. For, it is God who doth not onelie giue and take away good things, but alſo bleſſeth that which wee haue receaued, and giueth force of nourishment, otherwiſe bread hauing loſt the ſtaff thereof, would be but as a ſtone vnto vs.

14 Now although that theſe things which we haue receaued of God, are ours; and that we may uſe them with a good conſcience: yet it is not meet that they ſhoulde bee
 ours

ours in such sort, as they be onelie turned vnto our owne vse : but we must alwaies remember, that we are but stewards of Gods blessings, and bound to yeelde an account before his Tribunall seat, howe wee haue bestowed them.

15 The word *πρωτογονιον* dooth not signifie a supersubstantiall bread, as some haue thought: but such as is sufficient for the dailie sustentation of our bodie.

16 For the children of God are so caried about this life, that they may yet necessarilie craue earthlie things, for the maintenance of their vocation in this life : especiallie seeing the fatherlie kindnes and fauour of God, doth appeare euen in meat and drinke, and that godlines hath the promises, not onelie of the life to come, but euen of this.

By this word DAILIE is condemned their follie, who haue vsed an immoderat kinde of abstinence, and hurtfull vnto the health of their bodies, and became at the length to liue so austerelie, that they dreamed the same to be a kinde of Angelicall perfection.

17 The word *δός* GIVE, or *δίδω* as *LVKE* hath it, doth teach vs that God is the authour, euen of corporall blessings, and that food and raiment, and whatsoeuer do make that wee eate our bread in quietnesse, doe come from his meere liberalitie.

They are to be rejected therefore, who doe attribute anie thing vnto the merites of men, (which are none at all) in obtaining of corporall things.

18 Now, whereas we desire these thinges to bee giuen vs of God, which hee hath commanded vs to get with the labour of our hands, and the sweat of our browes, this is done for two causes especiallie. First, because our industrie and diligence, do auaille vs nothing, for the obtaining of things needfull, except the blessing of God bee ioined vnto them. Next, in that wee are not properlie nourished by the power of meat and drinke, but onelie that the Lord vseth them as instruments.

19 The word *[THIS DAY]* teacheth, that we ought to bridle our immoderat desire of transitorie things, where-
vnto

vnto we are carried away beyond measure.

20 It teacheth also, that we are continuallie to depend vpon the goodnes of God, and that we are not to pine our selues with ouer much caring, how we shal haue things necessary for many yeares.

21 Yet are they not heere condemned, who lay vp for the time to come, that which they haue gotten by lawfull meanes; so that it be done to a good end, and that they repose not their confidence therein.

Defended by JOHN TAFFELINVS of Tornay.

PRINCIPLES TOVCHING THE
FIFT PETITION OF THE
LORDS PRAIER. LXIX.

1. **S**EEING we haue in the former Principles made the second part of the Lordes Praier to be two-folde, so that the things contained therein, were shewed to be either corporall or spirituall: It followeth, that hauing already dealt with the corporall, we now come to the handling of the spirituall things.

2 Now, all the spirituall things which belong vnto our saluation, and which Christ teacheth vs to seeke at Gods hands, are referred vnto true repentaunce; the which as it hath two parts; so the same is contained in two Petitions.

3 True repentance consisteth first, in that wee bewaile our sinnes, and by faith desire them to be done away: next, that we be careful not to commit those things againe. The former of these is contained in this fift, the latter in the next, which is the last Petition.

4 The necessitie of this Petition, is no lesse then the equitie of it: For seeing all men, by reason of their sins, are so hatefull in the sight of God, that they can haue no hope of æternall life, except the Lord pardon the their offences: surely, there is none but may see, what gret necessity ther is of this Petition: whosoener therefore desireth to be saved,

ned, he is to know, that this petitiō is very needful for him

5 The reason of the æquitie of it is the same, for there is nothing more æquall, then that wee should daily craue the remission and pardon of our sins, at the handes of our mercifull God, whome we continually offend.

I We cannot therefore but condemne the Pelagians, who thought that this Petition was to bee vsed for modesties cause: the which modestie is nothing els, but blasphemous impudencie.

II We detest also, the madnes of the Catherists, Cœlestinians, Añabaptists, and all such monsters, who dreaming themselues to be perfect and free from all spot of sinne, do deny, that they haue any need of this Petition.

III And the Nouatians, who leaue no hope of remission, vnto them that haue fallen into any sinne, after that they haue once receiued Baptisme.

6 This Petition, that we may come vnto the particular opening of it, hath two partes: In the former whereof we are taught, what we ought to craue, namely the free remission of all our sinnes whatsoeuer they bee, by and for, Iesus Christ our Lord.

7 There are foure things then contained in this Petition. 1. a confession of our sinnes, who haue made vs guiltie of æternall death. 2. The great patience and clemency of God towards vs is commended, who doth not onelie beare with vs, who daily offend him, but also doth pardon euery one of vs, so many sinnes. 3. Out of the proper signification of the worde *ἀφες* FORGIVE, we gather that the remission of our sinnes is a free gift. 4. The word *φειλόμενα* DEBT, which the Syrians call CHIBAH, doeth teach vs, that all our sinnes, (which are heere figuratiuelie and according to the propriety of the Syrian tong, called DEBTS, are whollie forgiven vs.

The Papists therefore, are mad with their merits, and distinctions beewene the punishment and the offence, between mortall and veniall sinnes, as they define them; though we doe not denie some sins to bee greater then others; and who flie vnto their satisfactions, as belee-

uing that their sins are not wholie done away by Christ onely.

8 Vs] Christ would haue vs to vse this worde, to the end we might learne, not onely to be carefull of our owne saluation, but also of our brethrens: and this is true loue, which is so much commended vnto vs.

9 In the other part of this Petition, we are taught what our dutie is.

10 Namely, that following the example of our most mercifull Father, we should trulie forgieue all trespasses vnto those that haue offended vs, which is one of the speciall effects of true loue.

11 Now this second part is added, that we may rightly craue the remission of our sinnes, and so may come vnto prayer with true faith and repentance; the marke whereof, is loue towards our neighbour.

12 Neither are we bound, onely to forgieue those that haue offended vs: but euen to loue them no lesse then our selues.

13 The word As, doth not paint out the cause, degree, or æqualitie of the forgiuing, proceeding from vs, with the remission which wee craue at Gods hand: but it setteth downe the resemblance thereof after a sort, and our wil- lingnes therevnto.

14 This worde then is added as a signe, whereby wee might be confirmed, that God hath so certainlie forgien vs our sinnes, as we are assured, that we haue forgien our neighbours, and that we are voyd of all hatred, enuie, and reuenge.

15 Now we forgieue our neighbours their sinnes, as far as they concerne vs, and not in regard that they haue offended God, whome hee especiallie offendeth, whosoever hee be, that trespasseth against his neighbour.

16 Whosoever then, desireth his sinnes to be forgien him, and hath not forgien his neighbour; or hauing forgien him in words, doth intend to be yet reuenged: hee doth againe desire, that god would not remit him his sins, but to take punishment of them.

17 Yet

17 Yet is it lawfull for a Christian, to seeke redresse by the Magistrate, of the injurie that is done vnto him, both that thereby, the societie of men may bee preserued, and that lewd men be not encouraged to abuse the patience of the good; but yet so, as all desire of priuate reuenge, and al offence be auoyded.

Wrongfully therefore, did IULIAN the Apostata gather out of this doctrine, that Christians did take awaie the authoritie of the Magistrate, and the vse of lawes.

Defended by SAMUEL BOYSSYNVS Occitanus.

PRINCIPLES TOVCHING THE
SIXT PETITION OF THE
LORDS PRAIER. LXX.

*HAVING DONE WITH THE FIVE FIRST
Petitions of the Lords Prayer : the sixt and the last is now
to be opened.*

1 **T**His last Petition, is rightly placed after all the rest; and especially next after the first. For first, seeing wee doe heere also craue of our God, those thinges which make for our saluation: order requireth, that after we haue in the former Petition, begged the remission of our sinnes, we should heere desire the strength of the Spirit, whereby, wee might bee daily enabled to stand against all temptations.

2 For although our sinnes are forgiven vs, yet are wee neuer so cleared of them, but the reliques of the flesh doe still remaine in vs, whereby our aduersarie doeth driue vs vnto diuers sinnes. Wherefore wee desire, that the Lorde would not suffer vs to be ouercome by the Deuill, and the lusts of our flesh, which doe continuallie warre against vs.

3 Nowe because wee wrastle not with flesh and blood, that is, with those enemies, which we are able to gainstand by our owne strength: but against the powers of the Aire,

that is, against Sathan himselfe, who doth continuallie as a roaring Lyon lie in wait for vs, and prouoke vs to sin: this Petition is altogether necessarie for vs, that thereby wee may obtaine spirituall armour at Gods hands.

4 This request consisteth of two partes; the Petition it selfe, and the declaration thereof: The Petition is, **LEAD VS NOT INTO TEMPTATION.**] the declaration of it is, [**BVT DELIVER VS FROM EVIL.**]

5 In these wordes, [**LEAD VS NOT, &c.**] is shewed, that neither the Deuill himselfe, nor any other aduersarie can doe ought against vs, but by the Lordes permission, and as farre as he will permit them.

6 By the worde **LEAD**, as also by many other that are found in the Scripture, (as to harden, to deliuer vp into a reprobate sense, &c.) is not ment a bare permission of God onely (as some thinke,) but a permission joyned with the decree and ordinance of God, who doth vse the woorke of Sathan, and the concupiscence of men, either for the punishing of sin with sin, or for the chastisemēt of his children.

7 Now the Lorde is said to lead those into temptation, whom in his iust judgement, he giueth ouer vnto sathan, or their own wils.

8 Neither are wee for this cause to thinke, that God is the Author of sinne: for what so euer he willeth, the same doth hee will iustlie and holilie, and his action euen in that temptation wherevnto men do yeeld, is altogether without sinne, whereas the action of Sathan, and those that obey him, is both vnjust and altogether sinfull.

It is without cause therefore, that some doe gather out of this doctrin, that we make God to be the author of sinne.

9 Neither are we taught simplie to pray, that we be not tempted at all, but that wee bee not lead into temptation. For it profiteth vs to bee sometimes tempted, but we pray, that wee be not overcome of the temptation, and so offend God.

10 The word **TEMPTATION**, or **TO TEMPT**, is of a double signification: for sometimes it signifieth to sift or to trie, and

and sometimes to lead vnto euill. God therefore is saide one way to tempt, and Sathan another. Sathan, that hee may destroy, condemne, and ouerthrow; but God to the end that by trying his, he may see what strength is in them not because God knoweth not what is man; but partlie to teach his children to knowe themselues, and partlie that he may manifest the hypocrites.

11 Now there are diuers and almost infinite sortes of temptations: for some of them are raised within vs onelie by our owne concupiscence, which afterward are augmented by Sathan: others are administred vnto our concupiscence by the wonderfull delusions of Sathan: Againe, wee are sometimes prouoked vnto wickednes from the right hand, that is, by flatteries, and the false resemblance of right and profite; otherwhiles from the left, that is, by threats and terrors.

12 And from all these doe wee desire, that our God would deliuer vs, by enabling vs with his strength: that so dwelling vnder his protection and defence, we may firmlie stand against all the assaults of Sathan.

13 So the worde DELIVER, doeth admonish vs of our weakenesse, and ignorance. For, if wee were able by our owne strength to withstand temptations, wee shoulde not stand in need to craue strength and aide else where: This our deliuerance from sinne then, is not in our selues, neither doth it depend vpon our selues, but onelie vppon the strength, grace, and mercie of God.

Heere are confuted both the meere Pelagians, who dreame that Sathan and our corruption, may be overcome by our owne strength: and also the half Pelagians the Papiests, who imagine a concurring together of nature and of grace: and those also who teach, that the grace of regeneration once begun, is sufficient for vs, to gaine the victorie.

14 For wee are borne the seruants of sinne, and the grace of regeneration beeing begun, standeth in neede of the support of new graces, to confirm the same & to make it effectuell.

15 Yet are not wee therefore turned into stockes, that in gaining the victorie ouer Sathan, we should bee vsed as dead instruments onelie, seeing both to will and to do, is giuen vnto vs.

16 It is not greatlie materiall, whether by the worde [EVILL] in this place, wee vnderstand the Diuell or sinne dwelling in vs.

17 To conclude, we desire in this petition, that we be not ouerwhelmed by anie temptation; but contrariwise, that leaning vpon the power of God, working within vs, sinne and Sathan beeing overcome, we may all our daies, liue in true holinesse.

Defended by MATHEW ROBERTVS of Lorraine.

PRINCIPLES VPON THE CONCLV- SION OF THE LORDS PRAYER.

LXXI.

1 **H**Auing hytherto expounded the Petitions of the Lords Praier: it nowe remaineth, that wee open the shutting vp of them, contained in these wordes, [FOR THINE IS THE KINGDOME, THE POVER AND THE GLORIE FOR EVER.]

2 There are two thinges especiallie contained in this conclusion: first, the confirmation of our faith, that is, of the assurance which we haue, that we shall be heard of God who both will, and can giue vs what we aske.

3 Next is set downe the end, whereunto wee ought to referre all the things, that we craue in this Prayer: namlie, to his praise and glorie.

4 And this is the most sure foundation of our praier, when as we know that they are to be directed vnto GOD, vnto whome all power, glorie, and dominion dooth appertaine.

5 For if our praier were to bee commended vnto the Lord, in our owne worthinesse (which is none at all) there is no mortall man that durst (without singular temeritie) so

so much as open his lips, much lesse, present his praier before his majestie.

6 But now, though we be most miserable, and bare of all thinges, yet can we not be destitute of sufficient trust & confidence in praier, seeing our Fathers kingdome, power and glorie, cannot be taken away from him.

7 By the word [KINGDOME] is meant, the right and authoritie to beare rule: this confession then dooth attribute vnto God, the most soueraigne and free rule ouer all creatures, whereby he gouerneth euerie where, and ouer all.

8 The POWER which is mentioned in the second place, doth point out the abilitie and power to execute this gouernment: which power is so soueraigne and so mightie, that nothing is able to resist the same. So that God is able to giue vs all things, seeing hee hath this power in his hand; which is also ioyned with exceeding mercie and bountifulnesse.

9 Thirdlie and lastlie, by the word GLORIE is declared the praise and honour of God, whereunto wee are to referre all our thoughts and deedes, as to their last and final end.

10 The word AMEN signifieth as much, as that which we aske is sure and certainlie ratified: neither is it adioyned as a portion of the praier, but to the end that it may both declare the sincere desire and affection, whereby we wish to be heard in Praier, and also may testifie the staiednes of our faith.

11 Seeing to giue thanks then, we ought to consider these three things, which this short sentence of Christ doth containe. First, that we remember those peculiar benefits which we haue receaued at Gods hand: as DAVID beeing deliuered from the danger of warre saith: [Thou hast deliuered mee Lord from death, and from the enemye, &c.

12 Next, that we ascribe whatsoeuer we haue obtained to haue proceeded from the meere liberalitie of God, and not to anie worthinesse or merites of our owne.

13 Brieflie, that thereby wee may be more and more
con-

confirmed in faith, and may be raised vp to the hope of receiving other, yea and greater benefites from his majesty. For our God is not wearie in dooing vs good.

14 Vnder this forme which is euerie way most perfect we holde that there is contained, whatsoeuer we ought to seek at gods hand, so that it is to be accounted for the rule of all our praier.

Wherefore it is not well done of the Latine Churches in that they haue omitted this clause and end of the Lords Praier, though sometimes they vse the same elsewhere.

Defended by MATHEW SCARRO of Geneva.

PRINCIPLES CONCERNING THE SACRED MINISTERIE OF THE

CHVRCH, VVHERE THE DOCTRINE OF
the Law & the Gospel are compared
together. LXXII.

1 **V**VE haue done with the true markes of the true Church: that is, with the truth of Gods word, Sacraments and Praier: nowe because that all things are to bee orderlie done in the Church; it is meet that we set down, how these things ought to bee administered.

2 We hold that as the truth of al the sinceare doctrine that doeth appertaine vnto æternall life; so also the true manner of the gouernment of the Church, was giuen from aboue by the holie Ghost: both vnto the Fathers before the Lawe, and to MOSES in the wildernesse, and also vnto the Apostles. And to be short, that this truth touching doctrine and gouernment, was most faithfullie & most fullie set downe both by MOSES and also by the Apostles.

3 And although from the beginning vnto the end of the world, there was, is, and shall bee but one doctrine of saluation, yet was there not alwaies one & the same forme of the dispensation thereof.

4 For

4 For it pleased GOD at sundrie times and in diuers maners to make the said doctrine known vnto the world: according vnto the which dispensation, it was also needefull to frame the forme of the ministerie thereof.

5 The principall and chief end therefore of the holie Ministerie in respect of saluation, was alwaies one: name- lie, the laying open of Gods goodnes, touching the salua- tio of men, by meanes of the free couenant made in Christ onelie: who both before, and vnder the rudiments of the Law was shadowed, and manifested in deed in the fulnesse of time.

6 Yet of this holie ministerie both before and vnder the law, there were three generall parts; namely, to teach, to sacrifice, to blesse, as might be shewed by many testimo- nies of the scripture: vnder the name of sacrifice, we vnder- stand, all sorts of rites, as vnder the name of blessing, wee containe publike prayers.

7 Of the holy doctrine there haue beene two kindes. namely, the law, denouncing judgement and death; & the Gospell offering life, freelie giuen vnto the repentant.

8 Yet is it not properlie the lawe, but the transgression thereof that doth kill.

9 The Legall ceremonies were certaine appurtenances both of the law and the Gospell, wherin as in a glasse, were to be seene, though in a contrary regard, both the curse of the law, and also the blessing of the Gospell.

10 The ministry of Moses, notwithstanding, compa- red with the ministry of the Gospell, is for three causes called the ministry of death. The one, because that the lawe written, was giue by Moses, whereby death was more manifestly layde before the eyes of sinners, then euer be- fore.

11 The other, because Moses did labor much more in setting downe the Lawe, then in opening the promises of the Gospell; that men might learne by the terrors thereof, to frame the selues vnto the receiuing of perfecter things, that were to be manifested at the time appointed, and not place the hope of saluation in these rites. Thirdly, because

the Lawe indeed dooth point out the disease that bringeth death, but doth not heale it; yea rather encrease the same through our falt, in that it requireth of vs, the execution of the Commandements, and giueth vs not abilitie to performe them.

12 But in the Gospell (the picture whereof in a sorte, was that externall worshippe of the Lawe) God giueth by his holy spirite, the abilitie to performe the promise of the same, that is, the power to repent and belieue. And therefore the preaching of the Gospell, is called the spirite ingrafted in our heartes, but the Lawe is tearmed the dead letter, that is, a dead writing engrauen in Tables of Stone.

13 Wherefore the Miniltery, not onely of the olde, but also of the newe Testament, was ordained not by men; but by the Lord, who both instructed, and also called both the Patriarches, and also Moses & Aaron to exercise the same, and afterwarde declared to Moses the rule and the forme thereof, as hee would haue it executed among his people; wherevnto it was not lawefull to adde, or to detract any thing.

14 And because the Lord fore-saw the negligence and the wickednes of the Priests, hee did therefore ordaine in the auncient Church both before and vnder the lawe, not onely an ordinary (which vnder the lawe, was especiallie assigned vnto the Tribe of Leuy) but also an extraordinary that is a Prophetical ministerie: vnto whome the Priests and Kings themselues were to yeld obedience, and whose office was to teach the whole people, partly by a more exquisite exposition of the lawe, and partly by terrifyng the disobedient by fearfull Reuelationes of Gods judgments, and comforting the godlie by most louing promises.

15 Their ministerie was extraordinarie, for although there were certaine colledges of Prophets, when and as often as it pleased God, yet were they not apointed by man, neither did they leane vpon any ordinarie calling: Briefly, God did enspire with his Spirite whome it pleased him, respecting therein, neither sex nor calling.

16 Both these Ministeries, did the Lorde promise vnto his

his people by **Moses**, and withall shewed, how false Prophets whome the people were to take heede of, might be discerned from the true, whome they were to heare.

17 The Lord ordained this Ministerie of men, not that he was compelled thereto by any necessitie, but that thereby he regarded mans infirmitie.

18 Yet he neuer vsed it, in such sort, as hee would giue his owne glorie therevnto, that is, the authoritie to performe those thinges, which the diuine power alone bringeth to passe: but he effecteth externall things onely by his Ministerie, performing those thinges by his owne inward power alone, which were declared vnto the senses of the hearers, by the outward ministerie of men.

19 Therefore hee performeth what he thinketh good inwardlie in the vnderstanding, and will of man, when and as often as it pleaseth him, even without the externall ministerie: but he who ever neglecteth the ordinarie ministerie, or by vnbeleefe doth seuer the inwarde force from the outwarde administration; that man tempteth God & sheweth himself vnworthie of his grace. But as for those that any wise ascribe the proper worke of God, vnto the ministerie of men, they are to be accounted meere superstitious, and even plaine Idolators.

Defended by **ARON CAPLAN** English-man of London.

PRINCIPLES TOVCHING THE MINISTERS OF THE WORDE

VNDER THE GOSPEL. LXXIII.

1 **B**Ecause God, by means of his Ministers, from the beginning of the world vnto this day, hath with the word of life sustained man being fallen: the order both of time and doctrine requireth, that seeing we haue in the former Principles, spoken of the Ministerie which God ordained in his Church, both before and after the law: We now deale with that Ministry, which Christ after the abolishing

lilling of the law, appointed in these last times, to be in the Christian Church.

2 And to the end that the summe and the truth of the whole matter may be more clearely set downe: we affirme first of all, that there are three sortes of Ecclesiasticall functions to be gathered out of the holie Scriptures. For some doe attend vpon the preaching of the word; of which sort, were Apostles, prophet s, Euangelists, and at this day Pastors and Teachers: Others haue the ouersight of the gathering and right distribution of the Church goods. The third sort, doe watch ouer the manners of men in preuenting offences, and preserving the right gouernement of the Church.

3 Christ therefore, as the Son and the soueraigne Lord and gouernor of his Fathers house; did not only perfectlie set downe the doctrine of the couenant, but also declared, by what callings hee would haue his Fathers house, that is, the Church to be gouerned.

4 And therefore he himselfe, as P A V L E saith, gaue for the worke of the Ministerie, and the knitt ing together of the Saints, some Apostles, some Prophets, some Euangelists, some Pastors and Teachers.

5 Neither is it to bee inferred, either that all these callings were ordained to bee perpetually in the Church: or yet on the other side, that all of them were to continue, but onely for a time.

6 Now all these names, as also the name of Elders and Deacons, are sometimes in a general signification, attributed vnto al those who haue the ministry of the word committed vnto them: and sometimes they do declare distinct and peculiar functions, in which sense we take them in the treatise following.

7 Of these fise, the three first were temporarie, hauing also euery one of them a distinct Ministerie, and they were peculiarie called Apostles, Euangelistes, and Prophets, as being appointed for the planting of the Church throughout the worlde, by the publishing of the newe couenant. The other two callinges were perpetuallie to remaine vn-

to the last comming of Christ.

8 The chiefe and most excellent of all these, were the twelue Apostles, (vnto whose number, PAVLE was afterward called) as it were the embassadors of God, who were elected and admitted neither of men, neither by men, but of Christ immediatlie, that all of them being of equall authoritie amongst themselves, should become the Maister-workman of the building, whereabout they were to be employed, beeing strictlie tied vnto no certaine congregati-on.

9 They therefore, as they were lead by the inspiration of the holie Ghost, or by some peculiar commaundement of God, traueling thorow many countries, preached the grace of Christ euerie where vnto all men; the which, they both confirmed with miracles, and sealed by the administration of the Sacraments. They also committed the churches which they had planted, to be gouerned by their Pastors and Doctors, as time and place would permit: this office being faithfullie performed by them, and they being called out of this life, the Apostolicall calling also ceased.

10 Hence it appeareth, how vaine and detestable in all godlie eares, is that voice of the Romishe Prelate, who is not affraid to professe himselfe an Apostle, by vertue of his tyrannicall succession, and is not ashamed vnder the fayned pretence of PETERS Primacie, to call himselfe, chief or Prince of the Apostles, (amongst whome there was none either greater or lesser then other) and euen the heade of the whole Church.

11 It is out of controuersie, that all those were called Prophetes, who by the inspiration of Gods Spirit, for-sawe and fore-told things to come: whose calling before the comming of Christ, was (when the Priests grew negligent) to direct the faith of the Saints vnto the promised saluation, and also both to raise vp the godlie, & to beat down the disobedient, by their diuine reuelations. So also at the beginning of the preaching of the Gospell, they were called Prophetes, who were indued with a peculiar gift of reuelation or diuine wisdome, wherewith God would at

that time adorne his Church: of this sort was AGABVS, & the foure daughters of PHILIP the Euangelist, mentioned in the Acts of the Apostles, and others vndoubtedlie not a few.

12 Sometimes notwithstanding the woorde PROPHEET and Propheying in the Scriptures, are taken in a manifold sense, and signifie all those in generall who execute the function of the Pastor. For in this sense the Apostle saith, He that prophesieth & edifieth the Church, exhorteth, comforteth, reproveth the contrarie doctrine.

13 Vnder the name EVANGELISTS are vnderstood those whome the Apostles vsed as their companions and fellow labourers, because they themselues were not sufficientlie able to performe euerie work in all the Churches, of this sort was TIMOTHIE and TITVS, SILVANVS and others.

14 Now their office was to performe the worke begun or otherwise committed vnto them by the Apostles, as it is manifest especiallie out of the Epistles of PAVLE to TIMOTHY, and TITVS: whose calling was also temporarie. Those foure in like sort are called Euangelists in a more strict signification, whose seruice the Lord vsed for the writing of the storie of the Gospell, and describing the beginning of the Christian Church.

15 There remaine two callings belonging to the Ministerie of the word: to wit, Pastors and Doctors; who are distinguished from the former, in a three-fold respect: first in that they are not immediatlie, but haue bene euer since the time of the Apostles, ordained by the ministry of men according vnto that forme whereof wee shall speake. Secondlie, in that they are tied vnto a certain congregation: lastlie, because the Lord hath ordained both these functions to be perpetuall in the Church.

16 The proper & the peculiar function of the Doctor, is to teach the doctrine of true Religion, by the faithfull interpreting of the Scriptures, to defend the same against the gainayers, and to gouerne the Ecclesiasticall schooles.

17 Now,

17 Nowe the Ministerie of Pastors, as of the Priest in times past, consisteth in three points: First not onlie in the simple laying open of the propheticall and appostolicall doctrine which wee sayd to bee the office of the Doctors, but also both in the priuate and publick application therof by sincere and diligent teaching, reproofing, correcting, and instructing: Next in the administration of the Sacraments, which are come in place of the legall rites; brieflie, in conceauing publick prayers, which is not the last part of the Ecclesiasticall ministerie.

18 The administration of the worde also is committed vnto the Elders peculiarie soe called, (whome Paul doeth especially expresse by the name of gouerners) but not simply to that end, for the which it is committed vnto the Pastors and doctors. For they doe not administer the worde either publickly vnto the whole congregation, or priuatly vnto some: but haue authoritie to administer the ecclesiasticall censures together with the Pastors, by reproofing, rebuking and binding, if necessitie so require, those, who by due tryal are found to walk inordinatly in the Church, being such as cannot be otherwise amended; which is done not that sinners should perish, but contrariwise that being humbled at least by shame, they may returne into the right way.

19 These together with the Pastors (though distinguished by their function as wee said) are some times called by a generall and common name of Bishoppes, overseers rulers; and that in respect of the flocke, which they are to rule and gouerne.

20 DEACONS peculiarie so called, are those, who haue the charge both of the receauing and also of the orderly distribution of the almes, and the administration of the rest of the Church-goods: and the applying of them to the necessitie of the poore, & other holie vses: amongst which number in times past were reckoned the companie of widowes, beeing appointed especiallie for the manifold necessities of the poore.

21 Nowe, it is vnlawfull for anie man to intermeddle with

with these holie functions, except he be rightlie called: & a lawfull calling is that, whereby (according to the order instituted by Christ) anie man , of whose life and doctrine there hath bene a diligent and a precise examination had, is by the Church whereunto he is appointed, (the name of God beeing in all singlenesse and sinceritie called vpon) chosen, as it were, by the voice of the holie Ghost, speaking in the mouth of the Church.

22 In these kindes of elections, whether they be done at once in the same tenour, time and place, (which vse being at the first in a holie sort practised in the Church , was afterwarde made dangerous by couetousnesse and ambition) or in diuers actions, times and places: it is meet, as it hath bene the continuall practise of all well ordered churches, that first the Pastors, Doctors and Elders, shuld haue the chief dealing, as being those who both haue the ouersight of the flocke, and are likeliē to bee of sounder judgement in discerning the doctrine . Next vnto them , the chief and especiall men, both in godlinesse and authoritie as the Magistrate (if hee be a Christian) are to haue place. Lastlie, the consent of the people is to be had, in such sort as no man is to bee admitted vnto anie Ecclesiasticall function , but by the knowledge and consent of the whole Church.

23 Election being lawfullie finished, published, and ratified, imposition of hands or ordination, that is, the placing of a man, as it were, in the possession of the holie ministerie, is to be done of Pastors, in name of the whole Eldership.

24 The Lord hath ordained these callings to continue in his church, to the end of the world: neither indeed hath the church, or euer shall altogether want the ministerie of the word, seeing faith is by hearing. Yet we see (the sinns of men enforcing the Lord thereunto , and his just iudgement which begetteth at his owne house, requiring the same) that it hath often come to passe, as it was expresse foretolde by the Spirit of God, that the publick ministry was for the most part, not in the handes of carefull Shepherds

heardes, but of the most forlorne spoilers and wasters of the Church, Antichrist him selfe also, sitting in the very Temple of God.

25 Nowe, when this hath come to passe, the Lord, in mercie towards his Church, hath bene accustomed, either extraordinarie (as he did to the Prophets in times past) without anie consideration of that election whereof wee haue now spoken, or ordinarie out of their number who lurked amongst those robbers, to endue with his Spirit & wonderfull power, whome hee thought good to chuse for the building vp of his decaied house: whose vocation appeareth by their fruits: that is, both by the truth of their doctrine drawn out of the pure word of God, and also by the example of their true Christian life.

26 So it commeth to passe, that the vocation of these men, which at the first was extraordinarie, is (after that the right order is restored by them) become lawfull and ordinarie: and they are farre vnlike vnto them, who neglecting the right order that is in force, are drawne either by ambition, couetousnesse, or some other affection to invade the functions of the ministerie: of whome the Lord saith, [They ran, but I sent them not.]

Defended by ABRAHAM HENRIE a Normane.

PRINCIPLES TOVCHING THE FALSE MINISTERIE OF THE GOS- PELL. LXXIIII.

1 **H**Auing set downe the true & lawfull Ministry of the Gospell, which the Sonne of God ordained, and by his Spirit deuided into their seuerall functions: It nowe remaineth, that wee adjoyne the false ministerie of the same, to the ende, that contraries beeing laide one against an other, may be better manifested.

2 In the true Ministerie of the Gospell, there are three things which distinguiſh the same from the false. The one that the authority of the callings proceed from the Sonne

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of

of God, as being ordained either immediatlie by himselfe, or mediatlie by his Apostles. The other is, that the calling be lawfull; that is, such a calling as is squared according to the prescript lawes of the doctrine and Discipline of the Apostles. The third is, the prescript administration of the holy callings. Now all these things, wee aduouch to haue bene, by a litle and a little vtterlie ouerthrowen by the Popish tyrannie, which with the Apostle wee may justly call, the mysterie of iniquitie.

3 And first wee affirme, that the callings of the Popish Cleargy, which they expresse by that proud title of Hierarchie, are in part altogether false; that is, such as haue at the first bene inuented by man, and afterward, became meerly diuinish and in part counterfeit: that is, such, as onelie retained the names of true callings, which they abollished in deed.

4 These functions following, we hold to be altogether false, & destitute of all true foundation; namely, the Primacy of the Bishop of Rome ouer al Churches: the Cardinalship, Patriarkship, Archiepiscopallship, & briefly, that whole Episcopall degree of Lord-Bishops, ouer their fellowe-El- ders.

5 As to the vsurped power of the Bishop of Rome ouer others: yea, & ouer al Churches; the same by two manifest reasons amongst the rest is conuincd, not to be Apostolicall, and therefore to haue no warrant in Gods word. The one, because the Apostles were of equal authority & power amongst themselves, as it appeareth by the commaundement of Christ who sent them, & also by the record of the things which were done by them. The other, because that the Apostolicall function, beeing appointed for the laying of the foundation of the christian Catholike church; now, that the same is laid, and the Apostles called into heauen, is ceased here vpon earth, in respect of their personal ministerie; and in respect of the building vpon the foundation which they laid, the doctrine deliuered by them, preserued from aboue, and which is to continue to the worldes end, is so sufficient, that there is no need of any successor of the
Apostoli-

Apostolical authority, eyther from the planting of new Churches, or for the restoring of those that are already planted.

6 Cardinals, as it appeareth out of the story of FABIAN & SILVESTER, thogh corrupt stories, were at the first no other then the seauē Deacōs of the church of Rome, hauing their names from seauen quarters of the citty, (which also they called cardines) wherūto they were allotted, & therefore called cardinals, is as it were quarters: and thus doth their borrowed cōūtefeit stile yet testifie. He furthermore seemerh in the writings of Gregory, to be named a Cardinal, who is called a Pastor or Curat: neither is any mention of those that are now, in the subscriptiō of the anciēt Cōūcels, in so much that they are, and ought to bee justly accounted the most ougly brood of Sathan, begottē by him in these latter times, for the defence of that strumpet.

7 As touching the distinctions of Bishoppes into Patriarks, Primates, Metropolitans, and Archbishops, (al these beeing the same at the first) that whole woorke was mans institution, and not Gods ordinance, as euen IEROM himselfe testifieth in expresse words.

8 Nowe all these at the first were names of order & distinction, and not of anie superioritie or power, when any Ecclesiastical controuerisie did arise, or any Pastors were to be chosen, both Synods might be orderlie gathered together, & Synodall decrees put in execution; & also, that elections might be done by the aduise of the neighbour churches, and ratified in a comelie manner, without confusion.

9 This distinction of Churches, belonging vnto order, and not vnto anie preheminance of degree, allowed by custome, & confirmed by the Fathers in the councel of Nice, is not of it selfe to bee reprehended: but yet the miserable issue of it, manifested at the length, that (in two respectes) there was not that wise regarde by this meanes had of the Churches, which had beene needfull.

10 First, in that this Prioritie and Primacie, was tied vnto certaine rites, whereas the regarde should chieflie haue bene had in this point, vnto the fitnes of the persons,

and

and not vnto the power and populousnes of Cities; for experience it selfe doth teach vs, that vices invading the very Pastors themselues, doe grow no where more rife, then in great Cities; and in this point, this one thing is verie wonderfull, that the Fathers in that distribution followed the type of the Romaine Empire; notwithstanding, that the holie Ghost by IOHN, speaketh of the image of the beast.

11 The other, in that they made one man ouer-seer ouer more elderships or churches then had bin needfull, & that for tearme of life, (vnles some great matter had fallen out, although at that time, he easilie suffered himselfe to be displaced:) whence the way was opened first, for those Bishops to opresse their fellow-laborers; Next vnto mutual contention amongst themselues, then to the tyrannicall gouernement of a few; and last, vnto that Antichristian tyrannie it selfe.

12 Whence it appeareth of what great moment it was, that the gouernement of the Church ordained by the Apostles, and vnder the which, the Churches flourished euen in persecution, (being a gouernment consisting of an Aristocratie, most diuinelie mixed with the holy Democratic of the Church, vnder that onely Monarch, ruling by his owne lawes,) should haue bene retained, rather then new degrees and formes of gouernement should haue bene invented, and especiallie according vnto the paterne of the Romaine Empire: wherein they did no other thing, then the Israelites in times past, who not contenting themselues with the Aristocratie ordained by the Lord, would bee gouerned by kings, after the manner of the nations round about them.

13 Yet the Fathers fore-seeing this inconuenience, labored to preuent the same by many decrees, both of particular and generall Synods, least that this order by anie pretence, should be turned into honour and lordlie dominion. But what compelled them to ordaine that, wherevnto they were necessarilie enforced to provide a remedy?

14 And alas, this remedie was vsed in vaine, as most woefull experience did presentlie testifie. From whence I pray

pray you did it proceed, but from this authoritie attributed vnto certaine Cities and places: that first scismes, next, the defence of heresies did arise, and presently the change of the Ecclesiastical Aristocracy (the head whereof is Christ alone) into the horrible tyrannicall gouernment of a few; when as at the first, the foure Patriarks exercised jurisdiction ouer their fellow-brethren, the Metropolitans or Archbishops, wherevnto the Patriarch of Constantinople being added to make vp the fift, and vsurping (the Patriarkes of Ierusalem, Antioch, and Alexandria, becing thereby thrust downe lower:) the next place vnto the Romaine Patriarke by reason of the dignitie of new Rome: he in the East, and the Romish Patriarke in the West, invaded the very throan of Christ Iesus.

15 Nowe as touching the other functions; the onelie names whereof, haue remained amongst the false Romish cleargy to blind the worlde withall, it shall appeare in the 3. head of this contrariety or Antithesis, how they are depraued.

16 The Lord in his word, hath opened one onely way, whereby men are to enter into the sacred functions of the Ministry, & that is free election, made by those who haue interest therein, together with the trial of doctrine and life; as also it is decreed by infinit numbers of the purer canons of Councils and Synods.

17 The right of this election, in regard of the choice of their vniuersall tyrant, or rather in the execution of their open & most manifest Symony, haue the Colledge of Cardinals at Rome vsurped vnto themselues. And this tyrant also, doth claim vnto himselfe most impudently the authoritie to make most shamefull marchandize (vnto anie that will giue most) of Ecclesiastical benefices, as they cal them, or to bestow them any waies at his pleasure, raising & exacting very often the price of them as hee thinketh good, without regard of any canon old or new; and besides that, Bishoppes and a few others within their Prouinces, are beholding vnto him for the right of collation, as they call it, or bestowing of benefices, hee hath very often couenanted

(concerning the naming of those that should possesse the) vpon what condition hee thought good, euen with Kings and Princes.

18 Now, the treatise concerning the third head, that is, concerning the administration of Ecclesiasticall functions in that false Apostaticall Church of Rome : we will referre vnto the next disputation.

Defended by SAMVEL CHEALLER of Geneva,

PRINCIPLES TOVCHING THE HOLY FUNCTIONS OF THE CHVRCH, THAT

ARE DEPRAVED, AND RETAINED ONELIE IN

name in the Romish counterfayt Church.

LXXV.

1 **F**irst of all, this shamefull error hath taken roote in that Romish false-Church; namelie, that they count the holie functions of the Church amongst Sacraments: vpon the number of which functions also, they the selues cannot agree.

2 This which falslie they call the Sacrament of Order, some do deuide into the highest and the lowest orders: others more arrogantlie, vnto the ruling and gouerning, or into the ministring & seruing degree; not altogether without reason (because some of them are vnder the authority & subjection of others) yet by a vain & friuolous distinction seeing they haue taken away (as shall be shewed) the things theselues, and do onely retain the names, that therby they may cloak theselues vnder the counterfeite shew of antiquity

3 This ruling order, they attribute vnto their Bishops, (whereof also they make diuers degrees) and their Elders, vnto whome also they do assigne their rulers, called their Arch-elders, the rest they containe vnder the name of the seruing order.

4 Others do make the Ecclesiasticall Lordships and jurisdictions to be aboue the orders themselues: and so they make the highest orders to be Priests, Deacons, and Sub-deacons

deacons: the rest which are of the inferiour order, they name Ostiaries, or doore-keepers, Readers, Exorcists, and Acolytes, or such as in times past attended vpon the Ministers: of these we will speake seuerallie, laying down this foundation, that none of these functions are found in the Romish fals-Church, but onlie in name.

Concerning Bishops.

5 Nowe, as touching Bishops; seeing that by the ordinance of God a Bishop, Pastor, and Elder (we speak now of those Elders that labour in the woorde) are the one and the same in respect of their function: whereas in the Romish counterfeit Church, to be a Bishop, and to bee an Elder, are altogeather diuers things: so that there are manie Bishops there, which neither are, nor neuer were Elders, (whome they call Priests) and on the other side, there are manie and almost infinite Elders, which neither are, nor euer shall be Bishops: it followeth that amongst them, there are no Bishops of Gods ordinance.

6 Seeing that none by Gods word is called a Bishop in respect of his fellow brethren, (which are al æquall among themselues) but in regard of his own flock which he ouerseeth, as the rest of them doe theirs; amongst whome hee which seemeth to bee most meete to moderate the whole number of the brethren, is chosen to be ouer them, not in regarde of anie degree or preheminance, but onelie for orders sake: Mans wisdom, (as wee haue spoken in the Principles last going before) brought this order, which was onlie an order of place amongst them which were æquall, into superiority and preheminance; which preheminance notwithstanding was tied within the bounds of certain lawes least it should grow into plaine tyrannie.

7 But this humain Bishoprick in the Romish counterfeit Church, not onlie vntying, but breaking a sunder, & casting cleane away all these bonds, grew into manifold tyrannie.

8 Now, howe far this false and counterfeit Bishopricke differeth both from that which was ordained by God, and also frō the other of mans inuentiō, which by steps was couaied into the Church, these things following do shewe.

I In that some are promoted vnto this dignitie, by a fained kinde of election, with the chapters of Cannons, as they call them, haue wholie wrested vnto themselues: Others treading and despising all Cannons and order, doe come by the same, through most shamefull and abominable briberie.

II In that, as the soldiers in times past, deuided the garments of Christ beeing crucified; so doe these false Bishops with their chapters, openly without all shame, deuide the goods of the poore amongst themselues.

III In that, contrary vnto the manifest & so often repeated prohibition of Christ, hauing cast from them the dispensation of Gods mysteries, they haue so farre intangled themselues with Ciuill gouernment & affairs, that some of them haue vsurped all kind of temporal gouernment, fraudulentlie obtaining the same, either by deceiuing Common-wealthes and Cities, or by seducing, as the Pharises did vnder colour of Religion the vnwarie and vncircumspect heirs to bequeath vnto them their possessions, which neither the one could giue, nor the other lawfully receiue: Other of them, doe beare rule ouer Princes, and euen ouer Kings themselues.

IIII And what should hinder them to do this, who stick not to beare rule ouer the verie soules and consciences of men, and to abrogate the very expresse law of God, as often as they thinke good.

V To bee short in that, if it pleaseth them for fashions sake, to performe any thing that seemeth to haue any affinity with the office of a Bishoppe, that must consist not in the dispensation of Gods word, but partly in their disguised and masking Bishoplic apparell, and crossing with the signe of the Crosse, partly in the defending of their superstitious and cursed Idolatrie, as in anointing, in vsing that ridiculous ceremonie of confirmation as they call it; in the consecration of Temples and Altars, in the wicked ordination of their sacrifices: Brieflie, it consisteth in the godlesse rites of their Idolatrous worship.

VI. And this forsooth is that true and vndoubted Apostoli-

postolicall succession, whereby the true Catholick Church may be discerned in deede from the false.

Touching Elders.

9 By the ordinaunce of God, which was carefullie obserued in the Church, as long as the same was rightlie gouerned: there were chosen others also, called according to the custome of the Hebrues by the common name of **ELDERS**: whome **PAVLE** doth also call *Gouernours*, who being men of approued godlines, were joined vnto the number of Bishops, Pastors, or Elders, (for these three are all one) by whose common direction and authoritie, sinners were admonished, or brought vnder the Ecclesiasticall censures: and by whome the meere Ecclesiasticall causes which had risen, were decided: and the ciuill contentions also (as it is likelie, before there were anie Christian Magistrate) were, according to the Apostolicall doctrine, brotherlie & friendlie taken vp, without anie debating of the matter, as it is vsuall in ciuill courts.

10 This then was the Christian Presbyterie, or Eldershippe: But in the Romish false-Church, they came in the place of the Elders that ought to haue attended vpon the worde; whose especiall and principall calling, is not to declare that Sacrifice of Christ, nor as **PAVLE** commaundeth to teach, to rebuke, improue and exhort the people out of the Scriptures of God: but whollie to ouerthrow the verie foundation of Christianitie, by that horrible and blasphemous Sacrifice, wherby they beare the world in hand that they in verie deede do offer Christ himself vnto his Father for the quicke and the deade, to mocke God and men, by their singings, which are either ridiculous, or patched together out of Gods word, miserablie torne in peeces, or els full of horrible impietie, being also sung in mockery of the Church, in a strange, and (for the most part) a barbarous tongue: to burne incense vnto Idols, to administer Baptism, (which they pollute a thousand waies) in a strange tongue also, & that for money, to change the holy Supper

of the Lord into most detestable Idolatrie: Brieflie, not to feede the poore people, but to flea them, and pill them most vnnaturallie, by exacting a continuall tribute both of the liuing and of the dead. This (I say) is the charge, & this is the calling, both of their Curates, and of the rest whome they call beneficed men; and also of their maisterlesse hounds, who liuing by their dailie wages, doe, (as hungrie Dogs) smell out the kitchin of these fat mastiffes, and hire out themselues to supply their roomes.

11 Now as to the other Elders, whome we said to bee especiallie called Gouverners, they haue vtterlie abolished euen their names, and haue placed in their steed the Officiall, (as they call him) being the Bishops Vice-gerent, the Promoter, as they call him, and brieflie the Procurators of that which they name their Ecclesiasticall Court, wherein Ciuill causes (for the most part) are handled, & that with greater brablement and sturre, than in any ciuill court beside: and wherein the cause of matrimonie is decided, not by Gods law, but according vnto their rotté Canons: briefly, where all the lawes of God & men, are most impudentlie put to sale.

And therefore there is no holie Eldership or Presbyterie, and no Elder in the false Romish Church, saue only in name.

Concerning Deacons.

12 It is cleare and out of controuersie, vnto all those that are conuersant in the reading of the word, and in the storie of the purer Church, that the Deacons, by the ordinance of the Apostles, had the charge of the Church-goods, wherein they were also subiect vnto the ouersight of the Pastors. But in the false Romish Church, wherein they haue adjoined subdeacons vnto their Deacons, what is it I pray you to be a Deacon? Forsooth, to be discerned from the Priest saying Masse, by a coat without sleeues, to stand answering the Priest at his right, or at his left hande, (if the Masse be to be chanted or sung, otherwise Deacons haue nothing to doe there:) when hee secretlie muttereth
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some things to himself, to chaunt the Epistle, as they call it, and to reade a peece of the Gospell: to reach the Cup or Chalice vnto the Priest, being to make merrie therwith alone: brieflie, to carie about the basen, wherein they doe receaue the money that is offered by the poore miserable sheep, to bee deuided onelie amongst the wolues themselves. And who I pray you do exercise this Ministerie? euen they, who though they bee sacrificing Masse-priestes themselves, doe yet for the names sake, play the part of a Deacon and Sub-deacon in this Comedie. But what is become in the meane time of the goods of the Church, belonging vnto the poore? Surelie this whole prairie (excepting Hospitals, which Cities and Townes are bound to maintaine vpon their owne charges) beeing shared and torne in peeces amongst the wolues themselves, is publicklye, without all shame, bestowed vpon the maintenance of dogs and horses, of whoores and baudes, vpon dycing and carding, and all kinde of luxuriousnesse, vnlesse it bee that couetousnes dooth deuoure vp some portion of it, or that it be spent vpon the maintenance of Ciuil dissensions amongst themselves, or vpon the persecuting of the godlie.

There is therefore, no office of the Deacon according to Gods ordinance, in the false counterfeit Church of Rome; no Deacon, but onelie in name, vnlesse wee had rather call al these forlorne wretches, by the name of Deacons than of sacrilegious persons, as they are in deede.

13 As to the inferiour orders (as they cal them) they are not so much to bee counted Ecclesiasticall functions, (whereof we haue already spoken,) as certaine exercises, wherby the young mē (excepting onlie the Exorcists) that were consecrated vnto the church were, in times past, made meet, (a proof being had of their godlines and religion) to the execution of the ministerial functions, wherof we haue spoken.

14 The office of the Ostiaries or doore-keepers, was to attend vpon the Church-dore, least that any Catechist, or any

who making their repentance, stood in the Church-porch; should rashly intrude themselves vnto the holy assembly or Supper. Now, the Readers office was, standing at the desk to read some part of the word vnto the people, while they staid for the Sermon. The Acolythes did attend vpon the Pastors, and vpon the Bishop, not onelie for honours sake, but also for the performance of diuers other seruices if it were needfull: and euen to the end, that the Pastours should doe nothing, (as neere as could bee) without witness: brieflie, that by this their dailie attendance and hearing, the young men might be made meet for the holy functions. As touching Exorcists, the Christian Church vsed them (as long as the giift of miracles continued) to the healing of those that were possessed and distracted, or at least wise, for the commending of them to God, by certaine peculiar prayers. But seeing the giift of miracles, is now ceased, to what purpose should wee haue Exorcists?

15 Now, because it was ordained by the ancient Canons, that no man should be rashlie admitted vnto the ecclesiasticall functions, who had not first approued his godlines and diligence vnto the Church, in these small offices; therefore do our good Romanists, of that false and apostaticall Romish Church, before they admit anie vnto the highest orders (as they call them) which are most disordered, ordaine with most foolish and ridiculous ceremonies their Clarks hauing paid their fees, euen in the one & the selfe same week, to be Dore-keepers, Readers, Acolythes, and Exorcists: and within a short while after, they presentlie (if they pay for it) will admit them vnto their higher orders. Now in their churches, they haue neither ostiary nor reader; and as for Acolythes, they do not so much as know them by name. Touching exorcism, it is partly ridiculously performed in Baptisme, by all Curates or Priestes that are their substitutes, as though that al the children of the christians were borne possessed with Deuils: and partly vsed in a wonderous juggling and deceitfull sort, by some, who are indued (forsooth) with a peculiar kind of power ouer euil Spirits, (as in times past, when as the gifts of miracles was
in

in force:) and that sometimes, as it hath bene seene, when they haue suborned those, who faigned them selues possessed with Deuils: though also they haue sometimes performed it in deed, by reason that the Deuill did not refuse to depart out of the bodies of men, as ouer-come by signing of the Crosse, or sprinckling of holie water, and invocation of the dead, that thereby deceiuing many a miserable soule, hee might confirme them in their superstitious worship.

Wherefore in Poperie, there is neither Ostiarie, Reader, Acolyth, or Exorcist, saue in mockerie and in name onely.

16 Wherefore also, there is in that Babilon, no holie order or Ministerie in deed, no lawfull calling, and therefore no true Apostolicall succession, but a meere vsurpation of the holie Ministerie: Whence it is necessarilie gathered, that seeing the sacred Ministerie is a true and an essentiall marke of the true and Catholicke Church, that there hath bene, and that as yet, in some sort there dooth remaine a true Church held captiue in Babilon, which the Lord some few yeares since, began to bring out of the said captiuitie: and it necessarilie followeth, that the said Babilon neither was at any time, nor euer shalbe the Church of God.

Defended by DANIEL CHAMPHORANVS of piedmont.

PRINCIPLES TOVCHING THE
POWER AND AVTHORITY OF
THE CHVRCH. LXXVI.

HAVING DONE WITH THE ECCLESIA-
sticall functions: it remaineth, that wee now shewe what,
and how great the power and authoritie thereof is to be ac-
counted.

1 **B**Vt before we come vnto the particuler handling
hereof, there are two things especially to be con-
sidered:

sidered : the one, that this whole power is spirituall, that is, directlie belonging vnto the conscience; and therefore, that is seuered from the power and authoritie of the Magistrate, by the substauntiall forme and proper ende thereof : The other, that it is not a soueraigne authoritie, neither consisting in their will vnto whome it is committed, but onelie an Administratorie power, contained within certaine boundes and lawes prescribed by G O D, the onelie Lorde and Lawe-giuer of his Church, vpon whome alone also, and not vpon men, the force and efficacie therereof dooth depend.

That whole Lordlie power therefore, which both the Bishoppe of Rome, and the rest of the false Bishops haue attributed vnto them selues, together with the temporall Gouvernement also, which they haue wrested, and (which is more intollerable,) the rule which they haue vsurped ouer the consciences of men, is not a power ordained by God: but a tyrannie inuented by Sathan and his instruments, for the disturbing of mans societie, and the ouerthrowe of the true power of the Church.

2 This true power of the Church, is partlie ordained against Sathan, and the rest of the enemies of our saluation : namelie, sinne, the world, and death, which are subject vnto him; and it dooth partlie belong vnto that order and degree, which the Lord hath appointed for the gouernment of his owne house, that is, his Church here vpon earth.

3 The former of these two, is common to the whole Church, whereby it commeth to passe, that the same, leaning vpon the power of G O D, doth preuaile against the gates of Hell : and it is also bestowed (although not in the same measure, but as it pleaseth the holie Ghost to giue it) vpon euerie particular member of the Church: whereby it commeth to passe, that the holy Ghost in them dooth tread Sathan vnder feete, resist the fleshe, beare rule ouer sinne : yea, & at the length, vtterlie destroy and overcome

come death.

4 Neere vnto this, is that other extraordinary & particular force, whereby the Lord indued his, when and whom hee thought good, with the power of casting out Diuels in the name of the Lord, and with other gifts of woorking miracles.

5 The other, Ecclesiasticall power, which concerneth the order appointed for the Gouvernement of the Church, is defined to bee that power, which is giuen vnto them that are in the function of the Ministerie, ouer those whose saluation they are, in respect of their calling, to promote; of this sort, are Pastors and Elders called also Gouvernors, of whome wee haue spoken in the former sort of Principles.

6 This whole power consisteth in three points; namelie, in teaching, in appointing of lawes, and in censuring.

7 The right and authoritie of teaching, not what they thincke good, but that onelie which the Lorde hath written by the Prophets and Apostles, and in the publicke administration of those Sacraments, which, and in those rites wherein, hee commaunded them to be administred, dooth belong onelye vnto those Pastours that are rightlie called, as long as the ordinarie vocation dooth remaine.

8 Now this authoritie, euerie faithfull Pastor is bound to practise: not onelie vniuersallie amongst his flocke; but euen towards euerie particular sheepe thereof, by instructing, comforting, and correcting them, according as their necessitie requireth: as the Lord in EZECHIEL, and the Apostle himselfe, by his owne example dooth teach vs. Act. 20.

9 The strength and efficacie of this power is shewed, in that it is Metaphorically expressed by the names of Keyes, of shutting and opening: and properlie vttered by remission and retaining of sinnes, and it is also of that great moment, that that is saied to bee loosed and remitted: and on the other-side, to bee shutte and retained in Heaven,
which

which is opened and remitted, and in like sort shut and retained in earth.

10 Yet is not that by this meanes transferred to men, which is onely proper vnto God, and to our sauour Christ Iesus, vnto whome alone all iudgement is committed: but heereby is ment, that that is ratified with G O D, which is rightly done in his name by his Pastor, that is chosen ther-vnto, or rather that God is the authour of that which hee doth by his Ministers, declaring remission of sinnes, vnto those that beleue the Gospell, and condemnation vnto the vnbeleeuers, according vnto that saying: [Hee that heareth you, heareth me: hee that despiseth you, despiseth me, he that beleueth shalbe saued; hee that beleueth not, is alreadie condemned.]

The Romish Prelate therefore, and his false Cleargie, who doe falslie beare the world in hand, that the keies and power of opening and shutting of heauen is committed vnto them, do abuse their Ministerie, and according vnto the saying of Christ, (let them alone) they are blind leaders of the blind.

11 The other part of this Ecclesiasticall gouernment, being committed to Pastors and Elders, which wee said to consist in appointing of lawes, is so to be vnderstood, not as though it were lawfull in Christian Religion, to impose lawes vpon the consciences, as it is in the Ciuill pollicie, to ordaine and to abrogate ciuill lawes and constitutions; the which point, the Apostle expressely testifieth, not to be permitted vnto the very Angels. For we haue but one law-giuer, namely, the onely Sonne, being the alone interpretour of his Fathers will, and the head of the Church, who hath most fully opened the whole counsell of our saluation, together with the whole worshippe due vnto him, and hath both by his own mouth, and also by the Apostles, both by preaching and by writing, most perfectly set down the gouernement of his owne house, euen vnto the ende of the world, wherevnto nothing is to bee added or detracted, and wherein it is vnlawfull to change one tittle.

12 That matter therefore, remaining whole and sound
in

found in those points, which God hath commanded concerning his worshippe, and the duties of a Christian life: it followeth, that the Church hath power to enact lawes, onlie touching those thinges which belong vnto comelines and order, and appertaine vnto the mutuall agreement of the faithfull, in the outwarde worship of God; in consideration of which matters, seeing by reason of the diuers and sometimes repugnant circumstances, (the Church beeing now gathered out of all nations,) they cannot bee the one and the same at all times and places: It followeth, that it is free and lawfull, either to ordaine or to abrogate them, as it shall appeare, that the necessitie or commodity of the Church doth require the same.

13 But heere some thinges are especially to bee verie carefullie taken heede vnto: First, that the conscience bee not ensnared hereby, as though these lawes were anie part of Gods worship. For the Lorde doth condemne all will-worship, as being himselfe the onlie Law-giuer of the conscience.

14 Secondly, that vnprofitable, curious, and ridiculous rites, be not appointed in stead of graue, comely, and profitable order.

15 Thirdly, that the true and pure worship of God, bee not hindred, much lesse oppressed by the multitude of such lawes.

16 Fourthly, that especial care be had, that these things by a false pretence of Religion, grow not into superstition: much more, that they degenerate not into impietie: and if this come to passe, that they be either presently amended, or rather vtterly abollished.

17 Now that men haue long since greatly offended in these matters, experience alas, and the lamentable deformity of the church, doth make it true and manifest; whereas the true vse both of the word, & also of the Sacraments, hath bene not onely depraued, but euen turned into open Idolatrie.

All the will-worship then, that hath beene brought, either into the West by that Romish Prelat, and his false

Bishops, or into the East Churches, by the Patriarkes of Greece: we doe at once condemne.

And we affirme, that those Christian Magistrats haue doone well, who by the procurement and aduise, of the true seruants of God, haue cut off out of their Dominions, many vnprofitable ceremonies, (and altogether abollished the vngodly and superstitious rites) how ancient so euer they were.

We doe on the contrary side auouch, that they haue smally regarded the good of the Churches within their dominions, who either haue retained the relicks of such ceremonies, or haue chosen in a kinde of preposterous judgement, rather to correct them, then at once to abolish them.

18 Briefly, the ordinary and lawful power, to ordain and abrogate these lawes, doth neither depend onelie vpon the will and good liking of the Pastour alone, nor yet vpon the judgement of some Presbitery onely; but there is also required, that heerevnto be adjoynd the consent and authoritie of the Christian Magistrate, togeather with the approbation and allowance of the flocke: who are not indeed, rashly to dissent from the judgement of their Pastors and Elders, beeing grounded vpon just reasons, which are agreeable vnto Gods word, that all things may be orderly done in the house of God.

19 Now although these lawes are not imposed vpo the conscience, yet being once established, no man can with a good conscience violate them, both by reason of offence, and also of the contumacie that should arise thereof.

We doe therefore condemne, all the open tyranny of the Papists, euen in this point also.

Now, touching the third part of Ecclesiastical jurisdiction, which we said to consist in the lawful and judicial chastising of offenders: we will deale God-willing, with that point in the Principles following.

Defended by IONANES GEORGIUS VLRICVS of Tigurine.

PRINCIPLES TOVCHING THE CEN-
SYRES OF THE CHVRCH, AND PAR-
TICVLARLY TOVCHING EX-
communication.

LXXVII.

*WE HAVE DISPYTED IN THE FOR-
mer Principles, touching the power of the Church in ma-
king Lawes: it remaineth, that we now set down the third
part thereof, which consisteth in Iudiciall censuring.*

1 **T**HE Church of God in this life, is subject vnto sun-
drie Domesticall offences; the which, though they
cannot be vtterlie taken away, before that last day; yet are
they to bee carefully fore-seene, that as neere as may be,
they doe not arise; and when they doe arise, that they may
be purged by the holy Ministerie.

2 Of this purgeing, there hath beene alwaies an order,
and a practise appointed in the Church by the commande-
ment of God, whereby, not onelie the Church in generall,
hath bin seuered from those who are manifestly prophane,
as intimes past before the law, the sonnes of God were se-
perated from the sonnes of men; but also those, who be-
haned themselues amisse in the bosom of the Church, were
seperated from the sincere worshippers of the true God; in
which sense, the ancients thought rightlie, that CAIN was
said to be expelled from the face of the Lord.

3 This order, as also all other the parts of Ecclesiastical
gouernment, was more distinctlie and manifestly ordained
by God vnder the lawe, where were ordained diuers rites,
both of inwarde and outwarde pollutions, and also of the
manner of their cleansing and purifyng; which rites were
prescribed vnto the Eldership of the Synagogue.

4 This order beeing appointed by the Lord, although
the rules of the Synagogue did most impudentlie and
wicked-

wickedly abuse the same, euen against Christ and his Apostles: yet did Christ teach, as MATHEWVE witnesseth, that this same was to be appointed in the christian church retaining euen the verie name of Elders to this purpose, the which thing the Apostles performed, and obserued verie diligently, as it appeareth by the expresse testimonies and examples of their writings.

5 This also is manifest, out of the whole Ecclesiasticall storie, that the Christian Church euen vnto this day, neuer wanted this order; although that the Elders properly and peculiarie so called, (of whome we haue spoken at large in the former Principles,) were by a little and a little abollished by the tyranie of the false Bishops, in the place whereof, came those most prophane Courts of their Officials, as they call them, and that abhominable gouernment of the Antichristian kingdome.

6 What, and how great that Babilonicall confusion is, it may appeare no way better, then by the comparing of it with the true ordinance of God. Now this true ordinance consisteth of two partes especiallie: First, that the administration of it, should be committed vnto those one-lie wherevnto the word of God doth allot the same: next, that they vnto whome this care is committed, doe holilie and sincerelie exercise this power.

7 That this spirituall iurisdiction is committed vnto the Pastours and the Elders (peculiarie so called) beeing rightlie chosen, wee haue fullie shewed in the former principles.

That whole authoritie then, which the Bishops, vnder Poperie and the Romaine Antichrist himselte, together with the instruments of his tyrannie do vsurpe, is altogeather tyrannous. Neither ought the power of exercising this Ecclesiasticall censure either of the greater or lesser Excommunication, (as they cal them) to be in the hand of some one particular Pastour or Elder alone.

They are also deceaued, who on the contrarie side do hold that this iurisdiction ought to be exercised by the whole

whole assemblie of the Church, the which they gather vpon the wrong exposition of the places, MARK. 18. 17.

1. COR. 5. 4.

8 This censure is rightlie administred, when as those are called, who ought to be called, and both parties being patientlie heard together with conuenient witnesses, if the case so require, the whole controuersie is decided in the feare of God, without prejudice or declining vnto eyther part, as the Apostle teacheth.

9 We affirme that those who are to be called, ought to be discerned partlie by the consideratiō and weight of the matter which is propounded, and partlie by the quality of their persons.

10 Those that are altogether without (such as are at this day the Iewes, Turkes, &c.) are not to bee called before the Church, as the Apostle doth expresse teach.

11 The same is to be held touching Shismatickes, and Hæretickes; which by their manifest departure, haue made as it were, an other bodie of the Church, or haue bene borne in those sects, hauing neuer joined themselves vnto the true Church: of which sort are the Anabaptists, newe-Arians, Libertines, and the rest of such sectaries, which are to bee altogether accounted for those which are without: but are yet either by Synods, priuate disputations, & conferences, or by anie other meanes, if they shew themselves tractable, to be called into the right way, their hæresies being condemned by iust and lawfull proceeding according to Gods word.

12 But wee are to thinke otherwise of priuat persons, who continue as yet within the bosome of the Church, & haue made no manifest departure vnto anie such sectaries: for they are carefullie to bee called, to be admonished, reprovied, and if they bee obstinat, and such as are condemned of their owne conscience, to be deliuered vnto Sathā, as it is manifest out of the writings, and by the examples of the Apostles.

Excommunication therefore, of Grasshoppers or Locusts, of Mice, Snakes, and Flies, and all other such tri-

fles,

fles, vsed by the Papists, are not onelie friuolous, foolish and ridiculous, but joyned with the manifest and most shamefull abuse of the Ecclesiasticall authoritie.

13 As touching those that haue priuatlie sinned, and haue not giuen publick offence, our Sauour Christ dooth teach most plainelie MATH. 18. how they are to bee dealt with. Now publick offenders are either to bee presentlie reprehended, if the occasion so require, euen to their faces as PAVLE practised towards PETER, 1. TIMOTH. 5. 20. or to bee reprobued in the publick assemblie of the Eldership, as the very same Apostle teacheth vs.

14 That a difference is to be made betweene outrageous crimes, and lighter offences; it is out of controuersie.

15 Vnbrideled contumacie, is almost the most hainous sinne against the Church: whether it bee that hee who is called, refuseth to appeare, or that beeing lawfullie admonished and conuicted, he denie to confesse his fault as it deserueth.

16 After the lawfull triall of the cause, both the whole fact together with the circumstances, are carefullie to bee considered: and also great regarde is to bee had of the sinner himselfe: brieftlie, all things are to bee referred vnto this end: namelie, that regard be had both to the conscience of the sinner, and also to the ædification of the Church, in preuenting offences.

17 For the end of these Censures, is of two sorts: the one, that a timelie and a conuenient remedie may bee applied to the sinner, who is neither to bee left in his sinne, nor swallowed vp with heauinesse. The other end is, both that the Church may bee purged from offences, and infected by no contagion: and also that euerie man may bee instructed and taught by the example of others.

18 There is also a difference to bee made, betweene those who doe confesse their faultes, and those who doe professe their repentaunce, least that a fained confession
be

bee rashlie beleueed: or that whilst some one is borne with by vntimelie lenitie, a sufficient care should not bee had for the publick ædification of the Church, as the example shewed by the Lorde himselfe vpon MARIE, MOSES sister dooth declare. Touching which point, a perpetuall rule, neither can nor ought to bee set downe, by reason of the varietie and diuersitie of the circumstances.

Wherefore, (with reuerence of the Fathers bee it spoken) wee doe not allowe of the too great seueritie of manie of the auncient Cannons, in appointing the space of repentance, from the which necessitie compelled them to depart by bringing in their indulgences.

19 The sortes of these Ecclesiasticall Censures, are Admonition, Suspension from the Supper of the Lord, (which they call the lesser Excommunication) publick Excommunication, vnto the time that repentance bee testified: as it is manifest that the Hebrewes also had a three-folde Excommunication. Yet as touching perpetuall ANATHEMA, or Excommunication to death: the Fathers of the soundest judgement iustlie disliked the same.

20 We are to abstain from the companie of those that are publickly excommunicated, to the end (as the Apostle witnesseth) that they may be ashamed: yet so, as we are to performe towards them, all those things which appertain to admonish them of their dutie, and to call them to the right way.

21 This Excommunication is altogeather a spirituall chastisement, and dooth directlie belong vnto the amendment of the conscience.

Wherefore they are ouerthrowne both by the word of God, & by the testimonies of the whole Ecclesiasticall storie, who do attribute the authoritie of the Eldership, in binding and loosing, vnto the Magistrate, though Christian: much more they who leaue no place, vnto those Ecclesiasticall judgements, where there is a Christi-

stian Magistrate; seeing on the contrarie side, they can be no where more practised, than vnder his wings, whē as his authoritie, (who is the maintainer and defender of this whole diuine ordinaunce) is vsed against the disobedient: neither was there anie other course taken in the auncient Church, euen vnder the most religious Emperours.

They doe also greuouslie erre, who (as it is vsuall amongst the Papists) drawe meere Ciuill causes vnto this Ecclesiasticall Court. For Christ did not onelie distinguish, but also most manifestlie seuer the office of the Magistrat, from the ecclesiastical functions: although he hath commanded all those, who execute the Ecclesiasticall functions, aswel as al the rest of the subjects, to submit them selues vnto the power of the Magistrates, in those things which are properlie belonging to his office. And againe, hee will haue Kings and Emperours themselues, to be subject vnto the authoritie of the Ecclesiasticall Ministerie, and to the commandement of his word. Nowe, of this diuine order, wee do acknowledge that the Magistrats are ordained the maintainers and defenders.

22 The contract of Mariage, seeing in part it is manifest and properlie diuine, namelie, in the consideration of the verie bond and couenaunt of the mariage: and in part meere Ciuill, as far as it belongeth vnto the common societie of men: & in that diuers ciuil conditions belonging to the things of this life, are adjoyned therunto: wherefore Matrimonial controuerfies, are in some sort to be referred vnto the determination of the Eldership, as shall bee spoken more fullie (God willing) in the proper place thereof.

23 They who haue authoritie to binde the sinner, the cause beeing lawfullie tried, haue also authoritie to loose and to restore him to the Church, when hee hath approoued his repentance.

24 This confession, that is, this profession of repentance whether it be done before the Eldership, or publickly
in

in the congregation of the Church, is to go before his absolution and reconciliation with the church; in such sort, as the neglecting hereof is to be takē for vndoubted contumacie.

They are therefore deceaued, who thinke that those who are bound in the Consistorie of the Eldership, are to be left vnto their owne judgement and triall.

And they offend no lesse, who as they haue abolished the Eldership, so also haue they cōmanded this confession, (which is onelie proper vnto those that are tied by the judgement of the Eldership) as a law, common to al Christians, and haue turned it vnto auricular confession, which is to bee done eyther vnto the Masse-priest, or vnto the Confessor as they commonlie call him.

25 Seeing this confession (though most acceptable vnto God,) is not therefore ordained, that it should bee a satisfaction for sinne in the presence of God, but onelie that the Church may be assured of the repentance and restoring of the sinner, it is onelie thus farre necessarie, as he who hath not performed the same before his death, (the fault not beeing his) is yet iustlie accounted as absolved, if he hath repented in his hart.

Detestable therefore is their opinion, who will haue the punishment which they call Satisfactorie, & the Canons tearmed *expiation* to be meritorious & satisfactory in the presence of God; and vnder that pretence, haue (for the most part) made that purgatorie fire of theirs, and brought into the Church, their Indulgences which they sell for money, being so manie blasphemies against that one oblation of the Sonne of God.

26 The Eldership dooth propeſſie neither binde nor loose, for this is the proper right of Christ alone: but it doth onelie apply the word of God, after the lawfull triall of the cause, vnto the sinner, either for his retaining or releasing vpon earth: and it pronounceth vpon earth, in the name of God and of Iesus Christ, that either contumacie had bound, or repentāce had loosed the conscience of the sinner before the Lord in heauē: neither is it to be doubted

but that which is thus done vpon earth, is ratified in heauen
 Prinsolous therefore is that objection of some; who to
 the end they might abolish the authority of the Elder-
 ship, doe pretend that men arrogate vnto themselues
 the authoritie of God and Christ, in retaining or remit-
 ting sinnes.

Hence also it followeth, that those Ecclesiastical cen-
 sures are of no force, which are exercised by those who
 were not appointed by God to be judges in that cause,
 and wherein, either the lawfull triall of the cause hath
 not gone before, or the sentence hath exceeded those
 bounds within the which, God will haue the authority
 of the Eldership to be contained; much more are their
 censures of no effect, who vnder the false pretence of
 Gods name, do judge contrarie vnto his word.

27 This manner of confession either before the Elder-
 ship or Presbyterie, is so far from procuring any discredite
 with men, vnto the offender; that contrariwise it restoreth
 the sinner who dooth repent, vnto that dignity and excel-
 lencie amongst Christians, whereunto they are promoted
 who are made the sonnes of God.

Defended by BARNARD MORIANVS of Beame.

PRINCIPLES CONCERNING THE MAGISTRACIE.

LXXVIII.

*WEE HAVE HITHERTO SPOKEN CON-
 cerning that gouernment, which is properlie spirituall and
 meerlie Ecclesiastick. it followeth that wee now deale with
 that which is directlie Ciuill.*

1 **S**Eing Ecclesiasticall discipline, doth according to
 the word of God alone take order with offences;
 and that there are manie stubborne and obstinat persons
 to be found, who cannot be drawne vnto the way, by anie
 admonitions or censures of the Church, either in regarde
 of

of pietie, or yet of common quietnes: another remedy was to be prouided, whereby this vntamed & brutish vnrulines of men, might be healed.

2 This remedie is in their hands, vnto whome a kinde of supream power hath euer since the beginning of the world, bene ascribed: and in whose power the soueraigne gouernment hath bene alwaies in making of those lawes, wherby the ciuill societie of men should be maintained.

3 It is manifest by the common consent of men, (who haue rightlie judged that good lawes and their maintainers and defenders, haue bene the worke of Gods Prouidence) that this Ciuill power was not iustituted by men, for the hurt of man; but ordained by God for the preservation of mankind, in such sort, as the Lord doth vouchsafe Magistrats to be called ELOHIM, that is, Gods.

4 Of these formes of gouernments, there are reckoned vp three sorts especiallie: a Monarchie, which is the gouernement of one aboue the rest: an Aristocracie, where many of the nobilitie & best sort haue the gouernment in their hands: and a Democratie, where the same consisteth in the power of the whole people.

The Anabaptists therefore are to be detested, who despise al gouernmēt, & speake euil of the superior powers vnder the pretence of a kinde of imaginarie perfection, which stāderh not in need of the gouernmēt of any mā. Their cauill is also friuolous, wherby they goe about to proue, that we can haue no vse of the Magistracy, becaus we acknowledge Iesus Christ for our Lord and King, by whose spirit we are led: wheras the inward power which the Lorde exerciseth by the vertue of his Spirite in the consciences of his children, doth not onlie exclude that outward dominiō which belongeth vnto the Magistrate as vnto Gods Liuetenaunt, but doth establish the same.

5 We affirme that the dutie of the Magistrate dooth extend it self vnto both the Tables of Gods law, or as the Apostle saieth, that it is their dutie to prouide that their subjects may not onlie liue peaceablie, but also religiously, But in a diuers respect and manner.

6 For in respect of the first Table, it is vnlawfull for the Magistrates to inuent anie lawes touching Religion: but their dutie is to see that the worship of God, be vnderstood and practised by their subjects; as it is fullie set down in the sacred bookes of both the Testaments, which haue bene written by the Apostles, Prophetes, and Euangelists.

7 The Magistrates also are bound (if necessitie so require) to compel such as are in the Ecclesiastical function, vnto the godlie and carefull performance of their dutie: & they are much more bound to punish blasphemers, and such as either broach hzresies, make a departure from the Church by Ichismes, or brieflie doe anie wise eudeuour to ouerthrow the truth of the Gospell: together with those, who will not suffer themse'ues to be called into the right way, by the Censures of the Church.

8 And if anie controuersie doe arise concerning the truth of doctrine, vnto the appeasing wherof, an extraordinarie meeting of the Pastors & the Doctors of the Church seemeth needfull: It is the dutie of the Magistrate to call a Synode, to gather the Ministers together thereunto, and to see that the whole controuersie bee decided according to the holie Scriptures: and being decided, that it bee extinguished and vtterlie put out.

The Pope therefore dooth thrust his sickle vnto other mens corne, who doth licentiouslie arrogate vnto himself, this power of summoning Councils at his owne pleasure, which was in times past iustlie exercised by the godlie Emperours and Kings.

9 Now, touching the second Table; the Magistrates are to see, that by their iust lawes, they be the protectours and defenders of publick innocencie, modesty and tranquillitie, that they maintaine the good from the injuries of the euill men, and vphold by their help and power such as are oppressed: brieflie that they haue a regard of the common goods of all their subjects.

10 This cannot be performed by them, except they be endued with power & might: wherfore they are to be armed with the sword, to the end that they suffer not those sins to

remaine unpunished; which God, and the behoofe of the Common-wealth require to be punished.

11 Hence also wee vnderstand, that when necessitie so compelleth them, and when they cannot otherwise defend the Dominions committed vnto their gouernement, they may lawfullie proclaime warre, both that they may thereby keepe vnder the seditious practises of the vnbrideled Domesticall disturbers of the common peace and quietnes, and deliuer their Dominions from the inuasions, or any other the attempts of their forraine enemies.

12 For the vpholding of this burthen, they may lawfullie require tributes and subsidies of the people, whome they gouerne: The annuall reuenues furthermore, whereby the Magistrates doe maintaine the honour, and magnificence of their daily port and traine (beeing thinges in some sort joyned with the dignitie of the Gouernement, which they beare) are to be paid vnto them.

13 It is their dutie also, to publish the lawes and edicts which seeme necessarie for the right gouernment of the ciuill pollicie, according to the circumstances of time, place, and persons.

14 No vnchangeable rule of these laws, by reason of the varietie of circumstances can be set downe, save onely this one; namely, that they be leaued and directed vnto Gods glorie, and to the good of the subjects.

Wee doe therefore condemne those customes, lawes, and constitutions, which decline from this æternall rule of the honour of God, and loue towards our neighbor, and do permit, either theft, stewes, or any such monstrous disorders, and wee accounte them for such constitutions, as vnto whome no obedience is to be yeelded.

15 Yet we hold it not in any case lawful, for priuat men to rise against their Magistrates, though neuer so great tyrants, for that is a far different thing, frõ refusing to yeeld obedience vnto impious or vnjust lawes.

16 It becommeth Christians, least of all other men to be contentious; yet notwithstanding they are not forbid-

den,

den, when other meanes will not preuaile : either to craue their aid, or to defend their right before the Magistrates, thogh the verie enemies of true religion, as far as they may doe the same without giuing of offence; so that it be done also with an vpright conscience, & a mind void of al guile, reuenge and euill affection.

They are deceiued therefore, who thinke it vnlawfull, that Christians to seek and maintain their right by ciuill Pleas, and to craue the helpe of the Magistrate.

17 All men, of what age, nation, sexe, or condition so euer they be, are bound without exception, to be subjects vnto this ordinance of man; not onely for feare of punishment, which the lawe doth inflict, but euen for conscience sake, as the Apostle saith, who commaundeth vs to make praier for all Magistrates without exception.

Rebellious and seditious therefore, is the Papisticall Cleargie, who vnder the colour of certaine counterfeit immunities, hath presumed to with-drawe the necke from the yoke of the Magistrate.

18 Yet is it the duetic of the superiour powers, (of which sort, are the seauen electors in the Romain Empire, and the states of kingdomes in all monarchies,) to restrain all furious tyrants; which thing if they doe not performe, they shall yeeld an account of their treacherie in the presence of God.

19 As often as the Magistrate commandeth any thing, that is repugnant either to the worship which wee owe vnto God, or to the loue which we owe vnto our neighbour, wee cannot yeeld obedience therevnto with a safe conscience. For as oft as the commaundement of God and men are directlie opposed one against another, this rule is to be perpetuallie obserued, that it is better to obey GOD then men: but yet so, as no man is to passe the boundes of his calling, as is set downe in the fifteenth Principle of this head.

Defended by Iohn Iobertvs of poitiers.

PRIN-

PRINCIPLES TOUCHING THE RE-
MISSION OF SINNES, AND THE

SIN AGAINST THE HOLY GHOST.

LXXIX.

1 **T**He Article concerning the Church is already intreated of: it followeth nowe, that wee deale with those benefites which our heauenlie Father doth bestow vpon his children, partly in this life, and partly in the life to come; which are remission of sinnes, resurrection of the bodie, and life euerlasting.

2 The Article touching the remission of sinnes, beeing already spoken of, (when as we dealt with the justification of man by Christ, & opened the first Petition of the Lords Praier:) we wil now briefly touch the same, and then come to that irremissible or vnpardonable sin, which is called the sinne against the holy Ghost.

3 Sinne in generall, we define to bee a transgression or swaruing from the law, repugnant vnto Gods wil, brought into the world by our first Parents through the instigation of Sathan, the fruit whereof is by the iust curse of God, the miserie of the life present, and death æternall.

4 Nowe remission of sinnes, is the free, and the most full pardon of all our sinnes, obtained by Christ, apprehended by faith, in the place of which sins, succeedeth the imputation of the righteousness of the said Christ.

5 The fountaine of the remission of our sins is, the æternall and constant loue of God towards his Church. Eternall, because he loued vs from æternity; for if he had begun to loue vs, hee should haue bene subject vnto change: constant, because with God is no shadow of change.

6 Hence it appeareth, that remission of sinnes beeing once bestowed, can neuer be dissanulled: For it must needs be, that the counsel of God touching the saluation of his, should be stable and firme.

7 The cause whereby, and for the which, we obtaine remission of sins is, the loue of God towards man in Christ,
who

who draweth vs from condemnation, deliuereth vs from the power of darknes, and maketh vs meet to obtaine the inheritance of the Saints in light.

8 The instrumentall cause is faith, wrought in vs by the hearing of the worde Preached, and confirmed by the vse of the Sacraments: whereby we now doe not onely know, that Christ is our Sauour, but also doe applie him and all his riches, which are indefinitely offered vnto the church, as ours, and euerie one of vs in particuler are assured of our Election.

9 The faith therefore of the remission of our sinnes, is a most full and sure perswasion, whereby, euerie faithfull man dooth assuredlie beleue, that God the Father, hath pardoned him all his sins, for the onely sacrifice of Christ, and in their steed, doth impute vnto him the righteousness of Christ.

It appeareth out of the former things, that the opinion concerning the remission of the fault, but not of the punishment, is altogether most detestable: from whence the doctrine, touching meritorious satisfaction in the presence of God, touching indulgences, Purgatory, and praier for the dead haue arisen.

10 Seeing God, who is offended with sinne, is just: it followeth, that whosoever doth not that which the Lawe commandeth: and whosoever dooth that which the Lawe requireth not, maketh himselfe subject vnto the burthen of Gods wrath: whence it appeareth, that the verie least transgression of the Lawe deserueth death, if yee consider the nature of sinne. Yet no sinne is so hainous, but it is pardonable in Christ, that one sinne excepted, which is altogether vncurable and irremissable, whereof wee are now to speake, seing we haue already dealt with remissible sinnes.

11 This vncurable sinne, is called sinne vnto death, blasphemie against the holy Ghost; not simply in respect that the holie Ghost is the third person in the Trinitie, but in regard that it is hee onelie, who enlightneth the mindes of men, and openeth the way of saluation.

12 The sinne against the holie Ghost, is the voluntarie deniall of Christ beeing truelie knowen; the falling away from the Gospell, being sealed in the heart of man by the holie Ghost enlightning the same, arising from the hatred of the truth, joyned with a sauadge and more then barbarous tyrannie against the same, and the Sophisticall opugning therefore, and also, with the contempt of the sacrifice of Christ, which is the alone propitiation for sinne.

13 This seemeth to be the manifest discription of this horrible sinne; the cause thereof, is the minde and will of man opugning the knowen truth, by a Sathanicall kind of pride and cruelty.

14 This sinne would the Lord therefore haue iustlie to be vnardonable, because that they, who do after this sort throw themselues hedlong, do tread vnder foot the blood of Christ, whome they haue truelie knowen; without whom there is no saluation, and doe stop vp the way vnto the gift of repentance.

15 PAVLE therefore did not sinne against the holie Ghost, who persecuted Christ and his members whome he knew not. I. TIM. I.

16 Although this sinne bee voluntary, yet it followeth not, that euery sinne which is voluntarie, and committed against the conscience is irremissible.

17 But contrariwise, although these sins are horrible, whether they be committed of infirmitie or of malice, yet are they forgiuen vnto those that repent, as they were vnto DAVID, PETER and others.

18 The counsell of God concerning the saluation of the elect cannot be dissanulled, and therefore the elect cannot be guilty of this sinne.

19 Neither doe all the reprobate necessarie fall vnto this sin, seeing originall sin is sufficient to condemne them.

20 This sinne is placed in the heart of man, and therefore, seeing God is the searcher of the heart, diligent heed is to bee taken, least that being carried away with a preposterous zeale, we rashly passe sentence against any in judging them to be guilty of this sinne.

21 Yet are they to be seriouslie admonished, who continue to shewe themselues disobedient vnto the admonitions and judgements of God, least that being at the length hardened by the Lords just judgement, they run headlong vnto this downe-fall.

Defended by Iohn Halberius Contracens.

PRINCIPLES CONCERNING THE RESVRRECTION OF THE FLESH.

LXXX.

1 **T**He rest of the Articles of our faith, being hitherto sufficientlie handled; two of them remaine yet to bee discussed, namely, the resurrection of the flesh, and life euerlasting.

2 Although the Sonne of God, by taking vpon him our nature, by dying and rising againe, hath performed the parts of our saluation: Although also he doth bestow that quickning Spirite of his, vpon all those that trulie beleue the Gospell: It remaineth as yet, notwithstanding, that what hath bene performed in him who is our head, be also performed in vs being his members.

3 Hence must the faithfull learne, both day and night to meditate vpon the marke, and shutting vp of their happinesse, and to bee continuallie desirous of the same, in such sort; as although they bee tossed in this worlde by diuers and daungerous stormes of temptation, raised vp against them by the Deuill, the Worlde, and the Fleshe, they may yet continue firme and immooue-able in faith, and in the hope of the liuing GOD, and of the Lord Iesus Christ.

4 Euen as death entred into the world, by the sinne of the first A D A M, whence the necessitie of death did arise: Euen so wee affirme, that death is abollished in the saints, and chaunged vnto eternall life, by the vertue of the latter A D A M, that is Christ; to the end, that as Christ did
first

first of all rise againe vnto that æternall life: So all the elect may rise by him vnto the same.

5 Now death is by a naturall generation, conuaied vnto all the posteritie of the first ADAM, whereas æternall life is by spirituall ingraffing into the second ADAM, deriued vnto his members.

6 In this respect, is the name of ADAM attributed vnto Christ; namely, that as ADAM was the stocke of mankinde, breathing out poison according vnto the deadlie nature: So Christ is made by grace the root of all the Saints, powring the iuice of eternall life into his members.

Wee doe therefore condemne the Philosophers, who drew the cause of death, not from sinne, but from this Aixome in naturall Philosophie, vz. whatsoeuer is compounded, is subject vnto dissolution. Much more doe wee detest the PELAGIANS, who teach, that sinne and therefore death did arise, not from the deprauation of nature in ADAM, but from the voluntarie imitation thereof: the which error, PAUL dooth overthrow, as by manie Argumentes, so by this most clearelie, in that Infants themselues also are subject vnto death.

7 Although that all sinnes, which are the cause of death, are truly remitted vnto the beleeuers; yet notwithstanding are they no lesse subject vnto death, then the very wicked themselues, and that for two causes: First, because that the roote of sinne, (which is called originall sinne) is not vtterlie abollished in them in this life, but is brought to an end by death. For then doth the strife betweene the flesh and the Spirite cease. Secondly, because that vnlesse they did shake of this life, they could neuer be partaker of that other life which they hope for.

8 And therefore we holde, that the faithfull are deprived of this life, rather by the mercie of God, calling them vnto that æternall kingdom, then because that death is the reward of sinne.

9 And on the other side, that the vnfaithful do not rise by vertue of the resurrection of Christ, which is alwaies

vnto saluation and is bestowed vpon his members, but by the force of that curse of God: whensoever thou shalt eat of the fruit hereof, thou shalt die the death.

10 For seeing this degree doth comprehend both the deathes, but especially the second, which is eternall; it must needes be, that the vnfaithfull also shall rise againe: whereas otherwise, their bodies except they should bee joyned again with their soules, should escape eternal paines, which is ment by the second death.

11 The whole person of euery man wholie considered, but not in part, is said to rise again. For as the body only is said to lie down, so the same alone (to speak properly) shall rise againe. Whereas the soule (seeing by death it hath suffered no detriment in the essence thereof) can bee sayd to rise again but metaphorically, as when it is brought by the Spirite of Christ, from the seruitude of sinne wherein it was dead, and wherein it could not so much as thinke (much lesse will or doe) the things that are of God, into that holie libertie, which is the way vnto eternall life.

We do therefore condemne them, who dream that the soules seperated from their bodies are a sleepe, and that they shall arise together with the bodies: And we doe also detest the opinion of Hymenevs and Philetvs, who did not distinguish the spirituall from the corporall resurrection.

12 The Scripture declareth by manifest testimonies, that the soules of the faithfull who die in the Lorde, are receiued of christ into that eternal paradise, situate d aboue all heauens, whervnto Christ did ascend, and that they are there conuersant with Christ, being partakers in their measure of blessednes and felicity: whereas on the other side, the word of GOD, and the consideration of things that are contrary, doe shew, that the soules of the wicked are thrust into hell, and there tormented in their manner.

13 The same bodies that lay down shal rise, but not in the same qualities, as the verie same body of Christ which was crucified & buried did arise, but not hauing those qualities wherewith it was endued when it was crucified, dead and buri-

buried. Yet this is the difference, in that the bodie of Christ felt no corruption, and therefore did ouer-come the power and effect of death, euen in the verie house of death: But our bodies are deliuered from corruption, which seemed to haue bene able vtterlie, to haue abolished them.

Wee doe therefore condemne those, who dream that the soules hauing lost their former bodies, by corruption, shall assume other bodies in their steede.

14 This change shall bee done at a moment in those whome Christ shall finde alive at his second comming.

15 The Axiome of the Philosophers that the generation of one thing, is the corruption of an other; hath no place in this matter: and the similitude of PAVLE drawne from the seed sown in the ground, is not to be drawn anie farther, than vnto the change of the quality.

16 Wee affirme that the one and the selfe same man in number shal arise, both in respect of his bodie, which is his matter; and also in respect of his forme, that is, of his soule, which shall quicken the one and the selfe same bodie, although by the retaking againe of the forme, the person might in a nice sort seeme to be an other in number, than it was before.

17 By reason of this change of the qualities, and not because the very bodilie quantity and circumscription, are taken away (for they are perpetuall circumstances or adjuncts of a bodie) PAVLE doth affirme that the natural bodie is changed into a spirituall.

Great therfore is their errour, and meerelie contrary vnto the Resurrection of the bodies, who teach that the bodies are essentiallie changed by Resurrection, into a spirituall nature. For by this meanes death should so abolish the nature of the bodie, as the Resurrection cold not restore the same, and the analogie also betweene Christs Resurrection & the resurrection of his members should be destroyed.

18 By this means furthermore, the threatning of the punishments of that æternal fire and paine, should be alto-

gether Allegoricall: yea, and after the resurrection, both the godlie and the wicked shuld become some third spirit compact or braied together, as it were, of the natural spirit, and the bodie accidentallie transformed into the nature, either of the same, or of a diuers spirit.

19 But they doe verie greenuouſlie erre, who imagine that the bodie of Chriſt after his glorification, which enſued vpon his Reſurrection, became not onelie of a ſpirituell nature, (which though it were graunted not to bee circumscribed in regard of quantitie, yet they muſt needs yeild, that the ſame is bounded within the propriety of the nature of it) but alſo of a diuine; ſeeing the Deitie alone is euerie where, by a proprietie altogether vncommunicable vnto anie thing els. Neither hath the Reſurrection aboliſhed the true bodilie humane nature of Chriſt, but the infirmities of his naturall bodie beeing laid aſide, God hath endued the ſame humane nature, with moſt excellent ſupernaturall giſts.

20 The qualities of the bodies beeing glorified, cannot be knowne vnto vs while we are in this life, neither are we curiouſlie to enquire of them: Yet may it be gathered by the woordes of Chriſt, comparing the Saints vnto the brightneſſe of the Sunne, and affirming them to be æquall with the Angels, by the ſtorie of the Reſurrection and Aſcenſion of Chriſt: & alſo out of the fiſt to the CORINTH. and both the Epiſtles of PAVLE to the THESSALONIANS, that beſides their incorruption, they ſhall bee alſo bright or ſhining, and of a more refined & quick ſubſtance, than now they are.

21 Of the contrarie ſide, it may in ſome ſort be gathered, how horrible and fearefull the ſtate ſhall be of thoſe men, who are to be adjudged vnto the ſecōd death, which is the euerlaſting curſe of God. Seeing their ſoules ſhall therefore neuer bee ſeperated from their bodies, euen becauſe that their vnſpeakable torments may be æternall.

Defended by ABEL BARRERSIVE & Gaſcoigne.

PRIN-

PRINCIPLES CONCERNING ETERNALL LYFE.

LxxxI.

1 **T**HE Article concerning the Resurrection of the flesh, being handled at large in the former principles; we are now at the length come to the exposition of that which is touching Eternall life.

2 This Article is therefore set last in the belief, because it is the end and shutting vp of all those things, which are there propounded vnto vs to be beleued.

3 We make life in this place, to be that power and facultie, whereby the soule doth not onelie moue it self, but doth also giue motion & sense vnto the body: and this latter effect thereof in this life, doth **PAVL** call *ψυχον* that is, naturall, as being applied vnto the vse of this present life: of which sort also, was the life of **ADAM** before his fall, although it was neither subject vnto mortalitie, neither vnto those things which tend vnto death, as he was after his fall. But the soule being againe ioyned to the bodie, shall both moue it self by a farre more excellent power, and shall also quicken the bodie in a far diuers sort from that naturall life, which shall be done away, namelie, by a spirituall life and æquall vnto the Angels: as also the verie bodie shall rise again, endued with far more excellent qualities, wherupon it was called of **PAVLE** a spirituall bodie, not in regard of the substance, but of the qualities thereof.

4 To liue therefore the eternall life, is to be in that state wherein the elect, being after the blessed resurrection, most fully joyned with Christ their head, shal know God in heauen, together with the Angels, after a manner altogether vnknowne vnto vs at this day, enjoy his prescence, and glorifie him eternally.

We do therefore justlie condemne the error of the **CHILIASTES**.

5 By the worde **ETERNAL** in this place, we vnderstand that which hath a beginning, but neuer shall haue an end.

6 Touching

6 Touching curious and difficult questions, as concerning the sight of God, which we are to haue in the life to come, and suchlike, wee thinke meete to omitte them, because it is sufficient for vs to knowe, that God hath prepared for vs, those thinges which neither eie hath seene, care hath heard, nor entered into the hart of man.

7 The Author of that life is God, who freely bestoweth the same vpon those, whome of his meere mercie he hath chosen in Christ before the foundation of the world, from whome as from the head, this blessed immortallitie dooth flowe in a most full sorte into his members that are joy-ned vnto him.

8 For the foundation both of our resurrection vnto life, and also of that eternall life is that resurrection and glory of Christ our head, because hee is the first frutes of the rising from the deade of those for whome hee prayed, that they should be there where he is.

9 That life therefore is not without respect generally bestowed vpon all men, but only vpon the elect, as being those who onelie are found in Christ according vnto that saying of PAUL, ROM. 11. The elect haue obtained it, the rest are hardened, and according vnto that voice of Christ: Come yea blessed of my Father.

10 This blessed immortallitie shal be common in deed vnto all the elect, but not in the same measure as it may be probablie gathered by the consideration of the contrarie punishment of the wicked.

11 The especiall ende for the which eternall life is bestowed vpon vs is this, namely that acknowledging the immeasurable and infinit mercy of God, wee may attribute vnto him eternall praises as it is meete.

12 We shall at the time when God hath appointed, be put in full possession of that life, at which time the number of those that are to bee saued being fulfilled, Iesus Christ shall be seene of vs, who looke for him to our saluation, to come as a redemer from Heauen.

13 Seeing the Lord hath put this day in his own power, to be inquisitiue when the same shalbe, is a point of extreme

reame madnes.

We do therefore condemne those both olde and new writers, who breaking into the secrets of God, do think that they can set downe, when that day shall be, whereas the knowledge heereof is not giuen, no not to the Angels themselues.

14 It is our dutie therefore rather to be watchful, least being drowned with the delightes of the worlde, and the flesh, and as it were overwhelmed in a dead sleepe, that last day do come vpon vs (being vnprepared) at vnawares.

15 Now although the full perfection of that life, which wee hope for, be referred vnto the very last day, yet notwithstanding, it taketh certaine beginnings in our mindes even while we are heere, when as the holy Ghost dooth by the preaching of the worde, dispell the darcknes of our minde, and indue the same with the true knowledge of God, whence afterwarde doth proceed a willing minde to obey his commandements, and that hope which cannot deceaue them that beleeue.

16 Vnto this eternall life, which shall bring vnspeakable felicitie vnto the elect, death eternall is oposed, which shall bring vnto the wicked that destruction, which neuer shall haue an end.

17 Even as that most happie felicitie, cannot nowe be comprehended of vs: so also that miserie of the damned is altogether incomprehensible.

18 This most horrible state is called the second death, not because that, either the soule is thereby seperated from the bodie, or that the soule or the body of the damned do suffer death, but because, that as by the first death, the body and the soul of the wicked is dissolued, the one of them hastning vnto putrefaction, the other going to haue a tast of the eternall paines; even so by this second punishment both the soule and the body are not only wholie excluded for euer from Gods fauor, but also adjudged vnto his most fearefull and neuer ending curse.

19 For the like cause is this death called eternall fier, because that fier is a most sharp & vehement punishment:

N n

but

but wee are not here curiouse, to dispute touching the paines of Hell, lest that wee thereby run into poeticall fables.

20 Yet do these verie fables teach vs, that the doctrine concerning the eternall punishment, which the wicked are to vnder goe euen after this life, did alwaies sound in the worlde.

The Epicures therefore, and such as deny the immortallitie of the soule, are confuted not onely by the word of God, but also by common sense.

21 That these punishments are eternall, whereunto eternall life is oposed, it is manifest by the expresse word of God, and also by the infinit nature of Gods maiestie who is offended.

The Church therfore justly condemned the Origenists, whoe dreamed that the wicked and the Diuells themselves, hauing fulfilled those punishments, should at the length be deliuered.

22 Yet dooth our Sauour Christ manifestlie witnes, MAT. 10. 13. that the state of the damned in respect of the measure of their punishments shall not be alike.

Defended by JAMES TREMVLARS of Geneva.

FINIS.



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FINIS.

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